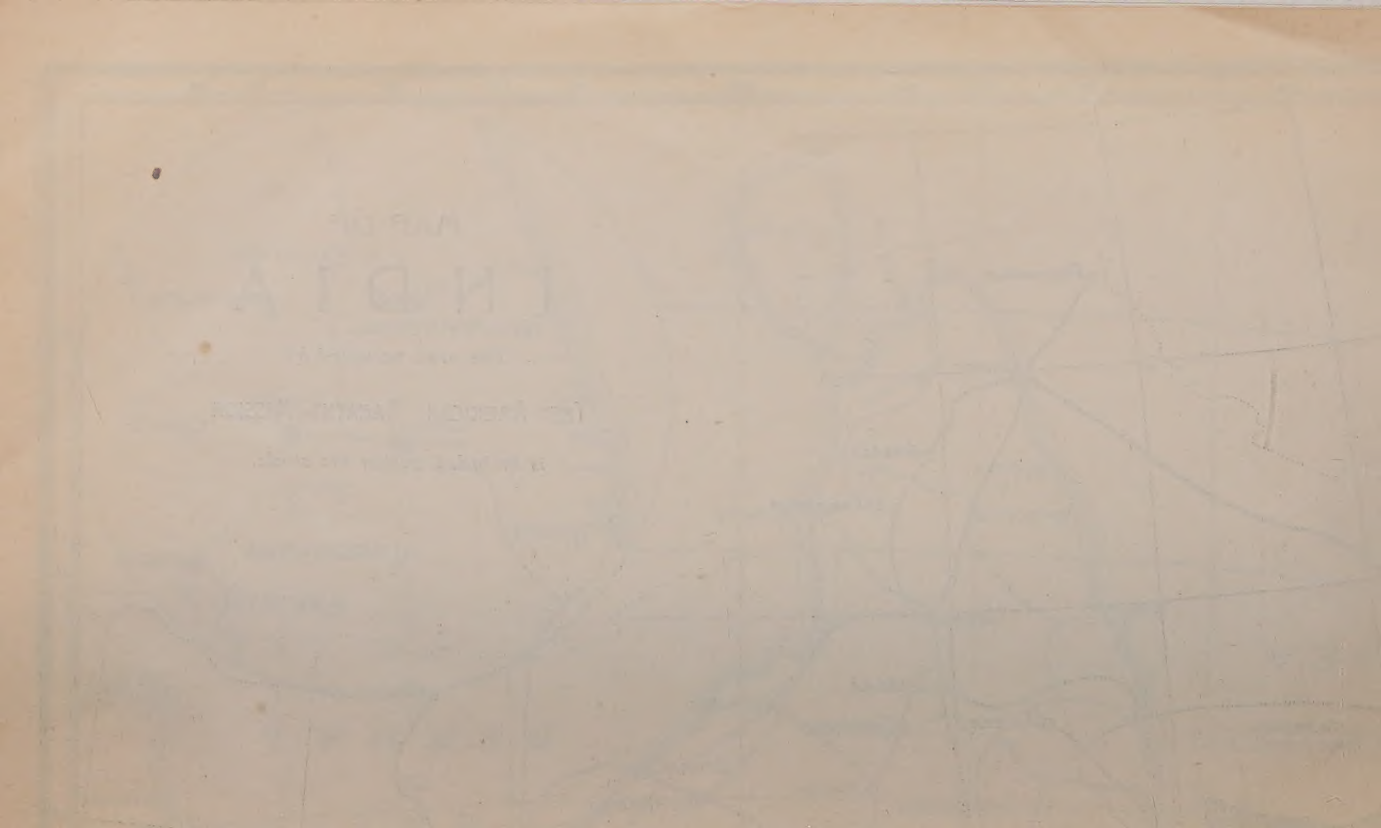

PRO
VERITATE
ET
REGNO
DEI
CHARLES HOLBROOK LIBRARY
Pacific School of Religion

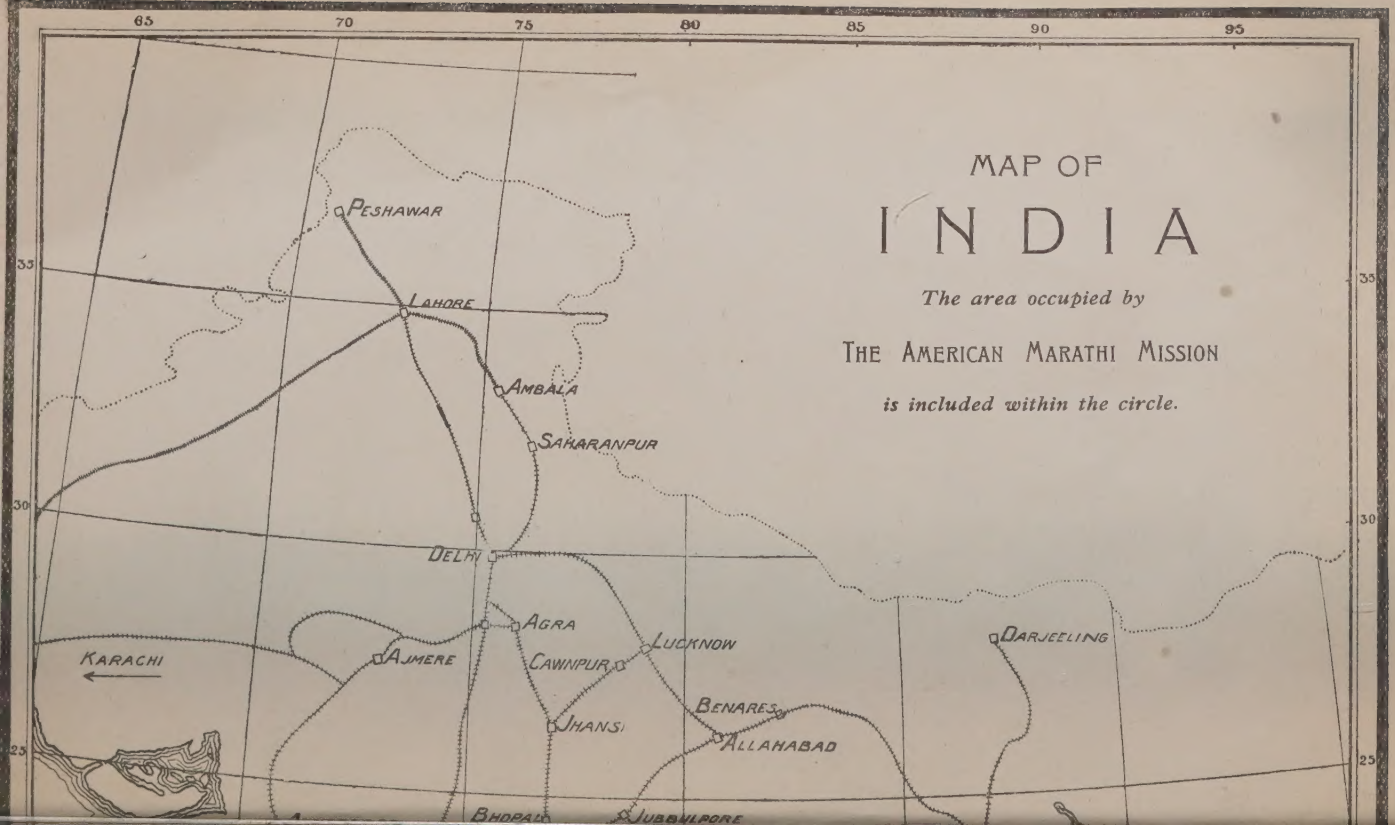
American Marathi Mission.

SCHOOL LIBRARY
MACKAY HOUSE

REPORT FOR 1914.

T80
M3A
914-19




MAP OF
INDIA
The area occupied by
THE AMERICAN MARATHI MISSION
is included within the circle.
65
70
75
80
85
90
95
35
30
25
PESHAWAR
LAHORE
AMBALA
SAHARANPUR
DELHI
AGRA
AJMERE
CAWNPUR
LUCKNOW
DARJEELING
KARACHI
BENARES
JHANSI
ALLAHABAD
BHOPAL
JUBBULPORE


BOMBAY
POONA
AHMEDNAGAR
HYDERABAD
ARABIAN
SEA
GOA
BANGALORE
MYSORE
MADRAS
MADURA
JAFFNA
PALK STRAIT
CEYLON
BAY
OF
BENGAL
RANGOON
RAHURI
VADALA
AHMEDNAGAR
BOMBAY
SIRUR
PODNA JUNCTION
DHOND JUNCTION
BARSI
MAHABALESHVAR
WAI
SHOLAPUR
SATARA
20
15
10
70
75
80
85
90

54901

"I never need fear that the promise of yesterday will exhaust itself before to-morrow. God's covenant goes with us like the ever-fresh waters of the wilderness."

—*J. H. Jowett*

"There is no sweeter atmosphere in which to live than he perpetual consciousness that God loves the world."

—*F. B. Meyer*

MISSION AREA.



Approximate Parish for each District.

Bombay City... (total population about a million).

	No. of villages.	Population.
		200,000
Ahmednagar City		34,000
Parner District	125	80,000
Kolgaon „	90	50,000
Jeur „	30	18,000
Vadala „	150	80,000
Rahuri „	168	100,000
Sirur „	100	88,000
Satara „	700	450,000
Wai „	120	80,000
Sholapur and Barsi District	740	420,000
	2,223	1,600,000

THE AMERICAN MARATHI MISSION IN A NUTSHELL.



Founded in Bombay in 1813, being the first American Foreign Mission in India and the first Mission of any nationality in Western India.

Missionary force on the field at the end of 1914 consists of 13 married men, their wives, 3 single men, and 19 single ladies: 48 in all. Among these are 11 ordained men, 6 doctors, 1 trained nurse, 1 engineer, and several trained teachers.

462 Indian Christian workers, of whom 95 are Pastors and Preachers; 53 Biblewomen and 287 Teachers.

65 Organized Churches with 7841 communicants; net increase for the year, 80. Added on confession during 1914, 327; baptized children, 433; Catechumens, 1,442; total Christian community, 13,979. 178 Sunday-schools with 7990 pupils. Given for the work of the Churches, Rs. 9,585 ($ 3,072).

27 Boarding-schools with 2,400 pupils; 155 common schools with 5371 pupils; other pupils, 32; total under Christian instruction, 7,803, of whom 4,595 are non-Christians. Rs. 44,509 ($ 1,430) given by the Indian Government in aid of the educational enterprises of the Mission.

6 Dispensaries or hospitals, with 43,081 patients received Rs. 3,726 ($ 1,194) in medical fees.

Report of the

American Marathi Mission

FOR 1914.

GENERAL SURVEY.

THE American Marathi Mission report another year of God's blessing upon the various lines of work——religious, educational, medical, industrial. The Christian community has increased in numbers, in influence, and in its power to take up the burdens of the coming indigenous Christianity. We rejoice in the coming of the new time when Indian leadership shall dominate Indian Christianity. Until the outbreak of the world war the missionary force had been increasing in numbers and in efficiency; but the Indian Christian community has been increasing more rapidly than the missionary force, while the leavening influence of Christianity is permeating more broadly and deeply than ever before, even successfully reaching to the heart of the Hindu social system. The rapid growth of Christian influence and of the Christian community make it reasonable to expect that the Boards of Mission organizations will continue to send increasing numbers of recruits for many years to come. Glorious as has been the last century battle for Christ in India, the greater conquest is still ahead; less than two per cent of India's population are in the Christian fold.

India's Loyalty to the Crown.

One of the surprises to outside nations in this war catastrophe has been the loyalty of India to Great Britain. Native chiefs have vied with each other in gifts of money and of men to help in the prosecution of the war. Returning Indian soldiers, wounded at the battle-front, have been received with the praise of heroes by their countrymen. Never was India so loyal as now to the beneficent British reign; never before has India been such a united nation. This condition may have far-reaching effects for the advance of the Kingdom of Love and Brotherhood preached by Christ. Before to-day God in power has used the strivings of men to work out good for mankind. The sacrifice of India in the cause of the Empire will help to break down race barriers, not only of West and East, but in India itself; such a result would be a staggering blow to caste.

German Missions.

Many of the German missionaries of India have been made prisoners of war owing to the fact that some of them have been too pro-German in their teaching. The work of the stations thus made vacant has in some cases been given over temporarily to other missions, but the largest part of the responsibility has fallen upon the Indian workers. Some of the work has been indefinitely stopped. For the sake of the world we pray for a speedy termination of the war; our prayer is intensified as we think of the Christians who may be scattering without proper care.

Following the conferences held throughout India in 1912-1913 by Dr. John R. Mott, representative bodies for each of the chief provinces and a National Council for all India were formed.

The Representative Council of Missions.

The Bombay Representative Council of Missions was formed in September 1913, by one representative each from twenty-six different Missions in Western India. Additional members were afterwards chosen by the body at large and additional representatives given to the larger Missions, which brought the total membership up to nearly forty. The Council held its third meeting in August 1914, and has accomplished considerable work through Committees. Rev. R. E. Hume was the first Secretary of the organization, and was succeeded in 1914 by Rev. William Hazen. The Bishop of Bombay is President. The Council has a Language Examination Board, which now conducts the joint examinations for missionaries in Marathi. The Language School for Missionaries at Poona and Mahabaleshvar is conducted by a Committee. The Educational Board has prepared a scheme for a Union Women's College which it is hoped will be established at an early date. A survey of Mission work in the Presidency is to be undertaken, and other important work is planned. Dr. R. A. Hume and Rev. William Hazen are at present the Mission's representatives in this Council.

REPORT PICTURES.

The pictures in this report are for the most part placed in the station reports; where a picture does not face the reference to it in the text, the page of the text is indicated underneath the picture. The following four pictures have a general interest.

The Ahmednagar Theological Seminary.

One of the greatest needs of missionary work is the training up of native Christian workers for teaching and preaching. Many young men in India, as in other countries, are discouraged from going into these professional lines of work



Faculty and Students, Ahmednagar Theological Seminary *(Page 12).*



The Mission Bungalow at Barsi.



A Study in Missionary Methods.



The Play of a Missionary Child.

because of meagre pay. But the picture of the faculty and students of the Ahmednagar Theological Seminary shown herewith gives cause for rejoicing. Under the efficient instruction of the faculty the young men have gained qualifications for leadership as pastors which should mean great things for the future of the Indian Christian community.

Barsi Mission Bungalow.

Through the generosity of Mr. Chas. S. Bates, of Exeter, N.H., the Mission was able to take advantage of the opportunity to purchase the house shown here, for the use of the missionaries at the new station, Barsi. Back of the arches is a ten-foot verandah at either end of which is a small office-room. The living-room back of the verandah is flanked on either side by a bedroom with dressing-room and bath attached. The thick walls of solid mortar protect the cozy bungalow from intense heat.

A Study in Missionary Methods.

This picture of the milking of a restless buffalo in Dr. Hume's yard suggests a study of missionary methods. Through a quiet scratching of its head some new suggestions enter the animal's mind. Preventing flies from irritating its rear, and a sympathetic touch make it stand still. Then the animal does its part in domestic economy. By Christian instruction the Hindu inquirer gets some new ideas. By sympathy he is helped to become a more helpful member of the community.

The play of a Missionary Child.

In some stations missionary children must learn to play alone. But the spirit of fun in parents and children is equal to the problem, and the little ones lead happy lives. In the picture Alfred Churchill is shown crowning his high tower of hundreds of blocks.

THE EVANGELISTIC TOUR.

I. B. BAWA.

A party of nine persons, including the writer and R. S. Modak, was appointed by the Evangelistic Committee of our Mission in October, 1913. This party, varying in number from nine to two, visited Balaghat, Sholapur, Vadala, Rahuri, Kolgaon, Wai, Satara, Rahimatpur, Sirur and the Parner Districts of the mission, during the period from the first of December 1913, to the tenth of April 1914. During this tour about 44,000 persons were reached. People in all places seemed to be thirsting for the message of Salvation. In some places the cry was, "Give us the story of the Prodigal Son;" in other places we had the higher class Hindus, more especially Kunabies (farmers) and Marathas, listening to the story of our Lord

with wrapt attention. At Sirur we had some Brahmin ladies coming to our church to hear the gospel preached, and at Talegaon I noticed, what I had never seen before, respectable Brahmin ladies, with lanterns in hand, coming to the village square at about nine o'clock at night. This decidedly is an evidence of the great change the gospel is bringing about in India. It also shows that, slowly but surely, the fanatical and the caste-ridden people of this country are consciously or unconsciously being driven to the feet of the Master. At Wai and at Sholapur the Mohamedans seemed to take a special interest. At Wai a Mohamedan Moulwi (priest) arranged a meeting, and although a message without the remotest compromise was given, the audience was highly pleased, and the Moulwi, Moslem-like, showed his approval by embracing me. At Sholapur I had Moulwis ask for the blessing of God upon the words spoken to them. Thus on all sides we see an inclination towards the gospel message. The advantage of a party of preachers moving from place to place, over a set of resident preachers carrying on their work in their particular villages, can be seen from the fact that while we could preach to about 44,000 persons, touring from December first to the tenth of April, we could only reach 6,000 persons in Ahmednagar from the fifteenth of June to the fifteenth of October.

THE CENTENARY FUND.

Trustees.

Dr. HUME reports as follows:—"One unique and gratifying fruit of the Centenary celebration of this mission in 1913 was the collection of a Centenary Fund. Its administration is rightly in the hands mainly of Indian Christians. There are six Indian Christian Trustees who serve three years. Annually when the term of two Trustees expires, one is elected for three years by the General Aikya, or Ecclesiastical Union, the other by the Joint Sessions, in which missionaries and Indian Christian leaders unite with equal powers for the settlement of many matters. The present Trustees are—elected by the Aikya: Rev. N. V. Tilak for three years, Rev. T. Nathoji for two years, Rev. S. F. Gaikwad for one year; elected by the Joint Sessions: Rev. T. S. Bhonsle for three years, Mr. T. Buell for two years, Mr. V. S. Gaikwad for one year. The advisory missionaries are: Dr. R. A. Hume and Rev. Wm. Hazen.

"The chief object for which the Fund is to be used is a Sustentation Fund to aid weak churches in the support of pastors. A second object is an Evangelistic Fund for work among non-Christians. A third object is a Higher Education Fund to help worthy young Christians in getting an advanced education.

"The Sustentation Fund is administered by the General Aikya which has wisely appointed the Trustees as its Committee. The Evangelistic Fund is administered by the Joint Sessions. The Higher Education Fund is administered by a Committee consisting of Rev. A. S. Hiwale, Mr. T. Buell, Mr. R. A. Chandkar, and the Principals of the Bombay and Ahmednagar Mission High Schools.

Administration.

"At the close of October the painstaking Treasurer of the Fund, Mr. T. Buell, made to the General Aikya and Joint Sessions the following encouraging report for ten months. On January 1, 1914, the Centenary Fund amounted to Rs. 14,030. During the interval it received from various sources Rs. 2,658 ; total receipts, Rs. 16,688. During ten months the payment for the Pastors' Sustentation Fund were Rs. 2,011. No actual payments were made for the Evangelistic or Higher Education Funds. On October 31, 1914, the balance in hand was Rs. 14,677."

PERSONAL RECORD OF THE MISSION.

Deaths.

The death of such an eminent Christian fellow-laborer as Mr. Shahurao Modak is a severe loss, not only to the Mission but to the whole Christian community—not only to his own particular town, but to all India.

We express our deep sympathy with Mrs. Winsor in the sudden death of her son, Mr. David A. W. Winsor, April 23.

Returning Missionaries.

We are glad to welcome back to our number Miss Emily Bissell, who landed at Bombay February 24, and Dr. Eleanor Stephenson, who landed March 29.

On furlough.

Rev. Henry and Mrs. Fairbank left India in December, 1913, to spend their year's furlough in America, and will soon be welcomed back again.

Departures.

Dr. R. E. and Mrs. Hume and children sailed from Bombay January 13. Dr. Hume has become Professor of the Philosophy and History of Religion and Missions in the Union Theological Seminary, New York. We extend to our former associates loving greetings and good wishes for their happiness in their new service for God's Kingdom.

Wedding Bells.

On May 5th at Guntur, South India, at the home of the bride's aunt, were married Mr. D. C. Churchill and Miss Eleanor A. Franzén. The Mission extends heartiest congratulations. Mr. and Mrs. Churchill are located at Ahmednagar.

The Mission Bungalow at Rahuri was the centre of a happy gathering of missionaries, Indian Christians and Hindus, to witness the marriage of Miss Alice Ballantine, daughter of Dr. W. O. and Mrs. Ballantine, to Mr. Max Karijassoff, on August fifth. Mr. Karijassoff is in the United States Consular Service in Japan.

Births.

On April 20, at Mahableshwar, a third daughter, Jeanette Palmer, was born to Rev. A. A. and Mrs. McBride, and on June 30, at Ahmednagar, a son, David Coan, was born to Rev. E. W. and Mrs. Felt. The Mission rejoices with the happy parents.

Recruits.

We are rejoiced to welcome a goodly number of new missionaries. Miss Anne F. Smith joined the Mission on October 10; she will spend a year in teaching in the Bombay Mission High School.

On October 30 five recruits landed in Bombay: Rev. L. Harry and Mrs. Gates, who are studying the language; Mr. W. S. Picken, who is teaching in the Bombay Mission High School; Miss Lillian Picken, who has taken charge of the Clarke-Abbott Home and Little Boys' School, Bombay; Miss Ella C. Hoxie, who is studying the language and teaching in the Bombay Mission High School. After the first of January Mr. and Mrs. Gates and Miss Hoxie will attend the Missionary Language School at Poona.

Rev. J. F. and Mrs. Edwards, of Brighton, England, arrived in Bombay November 27, and are associated with Dr. R. A. Hume in the conduct of the Sirur station and District work. Mr. and Mrs. Edwards are term appointees of previous missionary experience; they are located at Sirur.

Honors.

Mrs. Richard Winsor, who has served the Master devotedly in our Mission for *forty-three* years, is to go to the United States from her work at the Sirur station in 1915. The affectionate love of her missionary associates and hundreds of Indians will always be hers. We wish for her great joy in her return to the home-land.

Miss Clara H. Bruce in November passed the third (honors) examination of the Marathi Examination Board of the Bombay Representative Council of Missions. The examination requirements are in the higher Marathi, and in Sanskrit; exposition in the Marathi language, of the Bhagavadgita, is required. We congratulate the candidate on this success.

Report of the American Marathi Mission FOR 1914.

BOMBAY CITY.

THE missionaries of the American Marathi Mission in Bombay at the end of 1914 and their chief work are as follows :—

Miss ANNA L. MILLARD,—School for the Blind, Day Schools, Bible Women.

Rev. and Mrs. Wm. HAZEN,—The Byculla High School for boys and girls, Evangelistic Work, the *Dnyanodaya*.

Mr. Wm. S. PICKEN,—Teaching in High School, and language study.

Miss LILLIAN PICKEN,—The Little Boys' School and language study.

Miss ELLA C. HOXIE,—Language Study.

Miss ANNE F. SMITH,—Teaching in the High School.

Miss Emily R. Bissell came to Bombay in June, after her return from furlough in America. She engaged in literary work, and took charge of the Little Boys' School to the end of the year, Miss Picken being associated with her on arrival. She is now transferred to Sholapur.

Rev. Richard S. Rose was transferred to Bombay in January, 1914, and was chiefly occupied with language study. He was transferred to Sholapur in November.

Mr. and Miss Picken and Miss Hoxie arrived October 30, and Miss Smith October 9.

Dr. Gurubai Karmarkar does medical work for women and children, in the Dispensary at Lincoln House, and the branch at Agripada. She was absent in Europe from April to November 13, having gone to attend the International Y.W.C.A. Convention at Stockholm. Her place was taken by Dr. Samson. We rejoice in her safe return and her recovery from serious illness while abroad.

To the institutions above mentioned should be added the Bombay Church, under the able leadership of its Pastor, Rev. John Malelu. Besides the seven day schools in Bombay and the suburb of Kurla, which are evangelistic agencies, constant effort in street preaching and

Scripture selling is made by Rev. N. G. Gaikwad, three colporteurs, and by many volunteer workers from the church.

The High School.

This school with its various departments aims to give to boys and girls, both Christian and non-Christian, a good education under Christian influences. Over 200 are now enrolled. The Primary department is taught in Marathi with special classes in English, the course covering five years. Pupils are first received into the kindergarten, which is managed by trained teachers, formerly our own pupils. In the Middle and High School departments, the seven years' course is Anglo-Marathi, leading up to the Matriculation and School Final Examination. The teaching in all classes we aim to keep up to the increasing requirements of Government and the public. English by the 'direct method' has been a feature. Classes in Indian and English music have been continued. In the teaching of Indian music as well as in the Marathi classes we have suffered a severe loss in the death last May of Mr. V. K. Koshe.

The introduction of the course in Science prescribed by Government is a step in advance and requires increased expenditure for apparatus. Drawing classes prepare pupils for the School of Art Examinations. The industrial departments provide instruction for girls cooking, and in plain sewing for girls and younger boys.

Industrial Work.

Work in the Laundry, gardening, janitor work, care of the grounds, and the wood-pile, provide training for boys in habits of industry. The system of self-help for boys and girls who have no means for paying their expenses continues to be successful, but we are insisting on and receiving much more than formerly in fees from relatives, and are constantly increasing the number of paying pupils.

Boarding Halls.

The boarding departments for boys and girls, 'Fiske Hall' and 'Bowker Hall,' provide Christian homes for children and for older pupils and teachers, appreciation of which is shown by constant applications for admission. Daily Bible instruction, the services of the church, the Sunday School, and the Christian Endeavour Societies help to cultivate a practical Christian life, and lead most pupils who pass through the school to full church membership.

The Church.

The pastor, Rev. JOHN MALELU, writes:—"In the middle of the year the Church lost in the death of Mr. V. K. Koshe an enthusiastic Christian leader, a loving and sympathetic friend of the young men, and an exceptional Marathi musician. The loss is all the greater to the Church and the Christian community, closely



The High School boys in Bombay do not lack amusements.

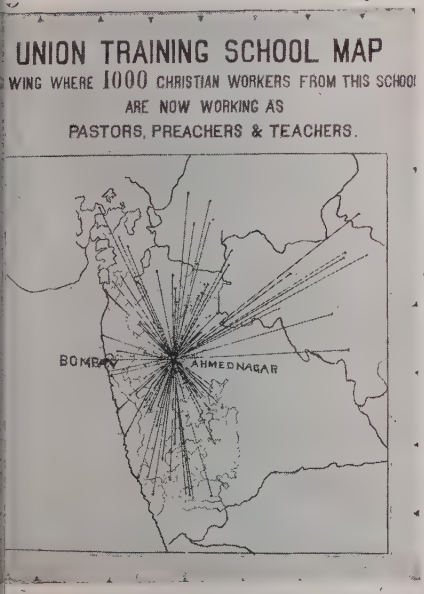


Chart showing wide-spread influence of the Ahmednagar Normal School.
(*page 16*).



Miss Millard and some of her blind children *(page 4)*.



Group of Bairagis, "holy men" *(page 6)*.

following that of Mr. Karmarkar, who died only two years ago. But the signs of the Lord's blessing are evident.

"The activities of the Church are going on regularly; the Church finances are satisfactory. The women have been active through the instrumentality of their Dorcas Society for the promotion of the interests of the Church. The Church has also not forgotten the claims of the soldiers who have gone to the front in this terrible war.

Gospel Spreading Society.

"The special feature of growth is in the activities of the missionary society called the 'Gospel Spreading Society.' In November last it completed its third year. The work of the home mission in the Lalitpur District of the United Provinces in North India is maintained with its two workers and has not been without result. A Hindu family of five were given baptism and were admitted to Church membership. When the famine conditions prevailed in that Province, this society came to the relief of the Christians, collecting Rs. 472 from among the church members and their friends. They helped them put up a small house of worship with a part of the money, thus enabling them to earn their wages, instead of pauperizing them with free gifts. The total receipts raised by this small band of missionary workers this year were Rs. 951. This speaks volumes for their endeavors and ardent desire for the spread of His Kingdom, when we consider the small wages and the high cost of living. Their evangelistic activities in the city of Bombay are not of less importance. After their week's labor in workshops and offices they regularly attend the church services. They give voluntary aid in the Sunday School, and as preachers of the Gospel in the street in the afternoon they sing and deliver messages of salvation to their non-Christian brethren, who stand to hear them attentively, often several hundreds at a time. We cannot but be thankful to the Lord for this wave of missionary enthusiasm in the Church."

Evangelistic Work.

Rev. N. G. GAIKWAD, in charge of the Evangelistic Work, says:—

"During the year preaching services were held regularly at various centres in Bombay. Several suburbs were also visited and preaching services held. At the various fairs held in Bombay and vicinity we are able to do much preaching, to sell many gospels, and to distribute several thousand tracts. The Gospel message is heard by the people very attentively. We have had several encouraging instances in our preaching during the year. One day we noticed a man in the crowd crying. We could not understand at first the reason. At the end of the service he came and told his story. He said, 'I am also a prodigal son like the one in the story you have just told. I quarrelled with my father and came away with some money to Bombay. I spent

all the money in wicked pleasures with my friends but now I see my folly. I will go to my father, and ask his pardon.' Such instances as the above show what good our preaching is doing to the people, and that it is not without effect.

"A very large number of Christian people from up-country come to Bombay for work. It is very necessary that these people should be looked after when they come here. During the year we visited such people frequently, and had services for them on Sundays at many places. The service at Kurla, in the Thana district, was continued for many months, but was discontinued during the rainy season. We hope to commence again, when the people return. Before the rainy season a large company of Christian people, numbering about 200, were working at Lonavla and other villages near by, on the Tata Hydro-Electric works. We went to visit these people and had services with them. They appreciated our visit very much, as no one from the Mission had visited them before."

Blind School.

Miss MILLARD writes:—"In all our schools, and in work of every kind, encouragements and discouragements seem always to go hand in hand. This year has been no exception to the general rule.

"Early in the year our landlord increased the school rent by thirty rupees a month, thus bringing an added burden in securing funds.

"During the hot season vacation, we lost a valued friend and instructor in Mr. Vinayekrao Koshe, who had lived among and worked for the blind children many years.

"Later in the year, his sister, Miss Tarabai Koshe, who had been with us from the very beginning of our work among the blind, was married.

"Such inevitable changes bring their own difficulties of readjustment but with courage and determination it is possible to overcome them; new teachers become instructed in the work and new friends arise to take the places of the old.

"Our long cherished desire to secure a permanent place of our very own for the Blind School has this year culminated in a generous offer from the Government of a free site of land in the Northern part of the city. It is two or three miles from our present place on a broad new street accessible to both train and tram. The Government will also give a generous grant toward new building. Thus we have now in sight the fulfilment of our heart's desire.

"Eight new pupils have been received during the year, making a total of forty-seven in School and Workshop. The Workshop boys live in separate quarters near by, taking their food in a hostel for young men. Three of the seven are now earning their own living. A kind railway official has arranged to supply us with plenty of cane and repair work for both school and shop.

"One of the older boys and one of the older girls are now regularly teaching in Primary Schools. Another former pupil has just taken his first year's work in the Theological Seminary at Ahmednagar, where he greatly endeared himself to his instructors, who speak of his work and ability in the highest terms.

"Our teachers, helpers and matrons have all done much faithful unselfish work which has contributed very largely to the success attained.

"For all these things we thank God and take courage to go forward."

Little Boys' Home.

Miss BISSELL reports:—"As the year's end draws near, the prospects of the Little Boys' Home and English Day School are growing brighter and more hopeful. The temporary institute is relieved by an able and enthusiastic permanent superintendent in the person of Miss Picken, who has recently come out to the work of the School—the happiest event that has befallen the Home for a long time.

"The year began with twenty-nine boys and closes with thirty-five, the possible number being limited to forty-five. Five lads left the Home in September, to enter the Middle School on Parel Road, and are reported by their new teachers as doing very good work.

"The long holiday in April and May was spent in pleasant quarters in Nasik. One of the features of the season, in addition to the usual out-of-door games and picnics, was a service of 'Bhajans' (Indian lyrics) with their head master as leader, thus putting to practical use their training in singing.

"The matron has been a veritable mother to all these lads, creating the atmosphere of a real home."

City Schools.

Miss MILLARD writes:—"There is much that is encouraging about our five Primary schools this year, with their thirteen Christian teachers and a regular attendance of 350 Hindu and Israelite children. These schools are all more than crowded and in one of them, the boys' school, we have been continually obliged to refuse any more pupils. Another encouraging feature is that the parents are more and more willing to pay the required fee for both boys and girls. For the fourth standard government examination, certificates were presented to four successful candidates.

"A Sunday School is regularly conducted in each of these schools. The annual examination of the Indian Sunday School Union is quite a feature of each year's work. All did good work this year and many of the children secured the Union certificates. The only morally and spiritually uplifting instruction received by these children, is given in our schools. One of our teachers recently pointed out the absolute lack of moral training in their homes and said there were few boys in

the school whom he was sure would always tell the truth ; in fact, few of them know what truth is. They are taught to worship idols and to perform certain perfunctory ceremonies on festival occasions, but as for truth and honesty, they appear to be foreign ideas to them.

"In the march of modern ways one sees many incongruities, such as a man dressed in European costume stroking and worshipping a cow as he passes it in the street. In a modern Hindu temple electric fans have recently been installed over each hideous idol in place of the old fashioned swinging punkas pulled by coolies.

"The pupils in our schools come to love and respect their Christian teachers. Some of the older and more thoughtful ones often talk with their teachers about these things, telling of their lack of faith in their own old-time customs. Some of the teachers take a real interest in visiting the homes of their pupils, thus getting in touch with their home lives.

"It is with great joy that we have welcomed Miss Hoxie to our force of workers in Bombay. She has already become much interested in these schools and the Bible-women's work in the homes, and longs to begin her own work among them. For the present, however, she must devote herself to language study.

"The Bible-women regularly visit in the homes of our school children, the mothers and elder sisters of whom were many of them former pupils in these same schools. Many of these women are very devout, spending their mornings in ablutions, in going to their temples for worship, in listening to their priests and leaving offerings of flowers and money before the idols. Of course our school girls are obliged to enter into this worship but often times they have no heart in it."

The Dnyanodaya.

Mr. HAZEN writes:—"The *Dnyanodaya*, the Mission's weekly newspaper in English and Marathi, has been during 1914 under the management of a board of editors consisting of Messrs. Hazen, Clark and Rose, each of whom has contributed to its English pages. Rev. N. V. Tilak conducts the Marathi portion, assisted by Mr. M. K. Uzagare. Efforts to secure co-operation of other missions have met with some success, and are to be continued. The paper aims to minister to the needs of the growing Indian Christian community, to be a medium of exchange for news and opinions between missionaries and Indian Christians of different missions, and to present to non-Christians the essential principles of Christian thought and life, in relation to the events of the day in India and in the world at large."

Trip to Europe.

Dr. GURUBAI KARMARKAR writes :—"It was a great privilege for me to go to Sweden as a delegate to the World's Y.W.C.A. Conference held in Stockholm, the Swedish capital. Meeting with delegates

from various countries, and specially from the United States, and hearing reports of their well-organized work was most instructive and encouraging. It was also refreshing to meet the various leaders such as Dr. Karl Tries, President of the Christian Student Federation, and others who have the welfare of young men and women at heart.

"The Conference in Stockholm seemed such a beautiful and a peaceful gathering where every nation seemed to vie with the other in what they could do to increase their usefulness and interest in the home, the civic and the social life of each country; and also in the international relationships, and how to give effective Christian help to emigrants and immigrants. The Conference showed how beautifully the Spirit of Christ was manifest in all the world-wide interest of the Y.W.C.A. Before leaving Stockholm I had an opportunity of attending the annual meeting of the Swedish Mission and of thanking them on behalf of India for the good work their missionaries are doing in various parts of this land.

Old Friends.

"Some of our old Missionaries, as Miss Abbott and others, and civilian and military friends, such as Sir Andrew Wingate and Colonel Jacob who were intimately associated with the Christian work in Bombay and the Presidency, and others with whom I had the privilege of staying, still retain vivid memories of triumphs of the Gospel in their time of service in India, and rejoice now to hear of the extension of the Kingdom of God and of the activities of the Indian Christians.

"The convention at Keswick for the uplift of spiritual life, which I had the privilege of attending, proved to be of special spiritual benefit. Just then a civil war in the United Kingdom seemed to be impending and we all prayed that God might avert such a calamity; but as we came down the hills from Keswick it was to face the commencement of the greatest war the world has ever seen.

"One of the objects of my visit was to take a rest, which is a most difficult thing to do when attractions of travelling and visiting friends are great. However a serious heart trouble from which I suffered made rest in bed for several weeks imperative. I was with a kind friend who nursed me. I had a kind and good physician who diagnosed my case and gave me the right treatment. God raised other friends too who helped about my returning to my dear home and land again. My best thanks are due to all these dear friends. My heart is full of gratitude to God for his mercies to me, and my children in my absence. I take up my work again trusting in Him for health and strength."

First Impressions.

Miss HOXIE writes :—"First impressions are apt to be vague because there is so much to assimilate that there remains only a feeling of helplessness in trying to express it all.

"It is all so new, so different, so vitally interesting, and there often comes a lump in the throat at sight of the swarms of human beings who don't know how to live! After a glimpse into the native village and city life, the wonder is that mission work has made such strides as it has.

"The schools with their small rooms crowded beyond the limit of their capacity with the little brown specimens of humanity representing all the varied types common only to India, brought to mind the vastness of the undertaking, the peculiar need for Christian schools, the unconscious and often conscious cry for help to the only ones who can or will bring Christ and His standards to a hungry, illiterate people who have not yet learned that their women have souls!

"The schools have two or three small rooms crowded with sixty children who sit on the floor around the walls, and in rows across the room—children of every caste, seated side by side, their faces as eager and full of interest as the children of America but with a pathetic and most evident lack of the latter's advantages. The surroundings are far from sanitary and the teachers need more training, more pay and additional forces.

"Miss Millard's Blind School is unique. The pitiful little faces that might otherwise be quite vacant are lighted with interest in the tasks given them, for a real home is theirs, and in the place of an otherwise hopeless existence they are fitted to lead happy, useful lives with a knowledge of the great comforter that will prove a ray of brightness to them and their fellows.

"The results of previous missionaries' efforts are everywhere evident. The foundation has been laid, yet still come the insistent words of the master: 'The harvest indeed is plenteous but the laborers are few.'"

From Mr. PICKEN:—"A kaleidoscope of scenes, Eastern beyond all previous experience or forecast—this was Bombay harbor on the morning of October 30, when the new missionaries found their ship at anchor. Ballard Pier was a confusion confounded, apparently, but undismayed in its midst stood a group of genuine Americans, and a native Christian, smiling and welcoming with flowers and the best of cheer the homesick ones—this is the most lasting of those first impressions.

"The ordeal of passing through the Customs, an afternoon of partial settling down, a sticky night 'at home' in Gordon Hall House, an early rising to catch the morning train for Ahmednagar, the gradual climb up the western slopes of the Ghats, the clearer,

purer air of the crest and the tableland beyond, these and a seventy-five mile automobile ride from Poona to 'Nagar accross the dry Deccan, will be long in fading from the memory of the writer. But the welcome from the larger group of 'home folks' that evening under the form of the jolliest Hallowe'en Party ever experienced will remain for all the years of earthly memory.

"Equally vivid and renewed as 'first impressions' to the present moment are the innumerable throngs of the gentle, eager people of this wonderful land—people looking to the missionaries for that help, which, please God, may we, in the strength of the Christ, in helpful measure assist in giving."

BOMBAY DONATIONS.

RECEIVED BY REV. AND MRS. WILLIAM HAZEN.

		Rs.
Government Grants	..	4,694
Miss E. C. Wheeler, many donors	$2,322.60	7,010
Mr. and Mrs. Knight		120
Misses Scudder	60.	183
United Church S. S., New Haven	35.	107
Walnut Hill School	30.	91
Mrs. Van Name	40.	120
Peace Dale, R.I.	50.	153
Dr. G. Karmarkar, for prizes		5
Christian Herald		84
New Haven Branch, Hume Fund	200.	604
Junior C.E., Pittsfield	5.	15
S.S., Chelsea, Vt.	5.	15
S.S., Ralston, Wash	25.	75
S.S., Brooklyn, N.Y.	30.	91
Rev. Doremus Scudder	25.	76
Mrs. J. E. Northrop	200.	600
S.S., Dartmouth College	15.	45
Prof. T. E. Hazen	33.86	101
B. S. Govande		10
For Colporteurs:		
Nat'l Bible Soc. of Scotland	£12-10	186

AMERICAN MISSION.

School for the Blind:

RECEIPTS FOR 1914.

		Rs.
Mrs. Cate	..	30
Mr. Fraser	..	90
Dr. Gurkhud	..	10
Rehatsek Fund	..	60
Concert	..	15
A. Zoroastrian	..	51
Mrs. Noell	..	5
F. J. Varley, Esq.	..	20
Jhansi, Y.W.C.A.	..	10
Mrs. Scott	..	50
Miss Anna Reed	..	30
Rev. G. Huntington	..	30
A Friend	..	3
Columbus Ohio	..	137
A Friend	..	51
Kinnard Club	..	5
Trust Funds	..	100
Hon. Justice Macleod	..	20
Sir Henry Procter	..	50
Ravenna Ohio	..	20
Through Miss Emily Wheeler	..	895
Subscription Book	..	1,197
Government Grant	..	2,000

AHMEDNAGAR CITY.

The names and work of missionaries stationed at Ahmednagar at the close of the year are as follows:—

Dr. and Mrs. R. A. HUME: Church work, Theological Seminary, Sirur and Parner Districts, Bible Women, Chapin Home.

Mr. and Mrs. D. C. CHURCHILL: American Deccan Institute.

Miss HUME, M.D.: Hospital for Women.

Rev. and Mrs. A. H. CLARK: Union Training School, Kolgaon District.

Prof. and Mrs. C. H. BURR: High School, Sir D. M. Petit School of Industrial Arts, Harris Hall Dormitory.

Miss GATES: Girls' School, Lace School, Farrar Schools.

Miss STEPHENSON, M.D.: Hospital for Women, District Dispensaries.

Miss BRUCE: Girls' School, Farrar Schools.

Miss JOHNSON: Superintendent of Nurses.

Miss HARRIS: Bible Women's Training School.

Miss PROCTOR, M.D.: Hospital for Women.

Mr. W. S. DEMING: Literary Department, High School.

After the death of Rev. S. R. MODAK, Dr. Hume was elected pastor of the First Church; he writes as follows:—

First Church.

"In 1914 the First Church of Ahmednagar took a step forward in Church administration by adopting and living up to a good financial budget, which included gifts for many lines of Christian work. It gives monthly toward the salary of the pastor of a small village Church, and toward the support of an assistant missionary of the National Missionary Society.

Rev. S. R. Modak.

"By the promotion from earth to heaven of Rev. Shahurao R. Modak on August 13th the first church Ahmednagar of which he was the senior pastor, the entire Christian community of the American Marathi Mission of which he was the leading member, and the whole Christian community of Western India were deprived of the living presence of an Indian Christian Saint. Mr. Modak was a man of singular nobility of character and of winsome personality. For twenty-six years he had supported his large family by legal service, while doing a large amount of Christian work of various kinds. Three and a half years ago when he was invited to become the pastor of the largest Christian congregation in Western India, he said, 'Since I was young my highest ambition has been to do such service. If you think me worthy to become your pastor, I shall gladly accept your invitation on two conditions:—that you accept my service without any pecuniary remuneration, allowing me

to continue to support my family by my legal work and that you employ an associate pastor.' The church properly insisted on paying him a modest stipend which he always turned back into Christian work."

Superintendent Shantwanrao Salve, of the Sunday School, writes:—"This is the biggest institution of its kind not only in the Marathi Mission but in the Western India. The average attendance of boys and girls, Christian and Non-Christian, is over 400 and the regular teaching staff numbers 39.

First Church Sunday School.

"The All-India Sunday School Union Examinations held annually in July always have a crowded number of candidates, Christians, Brahmins, Mohamedans and others. To the credit of our school, I am happy to say that one of our Christian girls has carried off a first class silver medal this year.

"Great, great is the responsibility of guiding those who are sincere seekers after righteousness, and prayers for both teachers and pupils are most humbly and earnestly requested."

Christian Endeavor.

Mr. Sumittrarao Thorat, President of the Ahmednagar C.E. Union, writes:—"There are eleven C.E. societies in the local Union, with over six hundred members. The Union Training School boys go to six different places in the City on Sundays and conduct Sunday Schools among Hindu children Taking instruments with them, they go to villages near by and preach and sing the Gospel to non-Christians. The Harris Hall boys also have preaching bands which go to neighboring villages or to fields, and preach the word to the farmers. One band conducts a Sunday School in the Hall of the High School. The day pupils of the High School have a society of their own; an important feature of their work is persuading their school fellows to attend Sunday School and church services. A Hindu boy is an associate member.

"The girls have two societies one of which being of many members is divided into six branches, each under the supervision of a lady teacher. The older girls conduct three Sunday Schools in the city under the supervision of their principal, Miss Gates.

"The Bombay Presidency C.E. Union Convention, held at Ahmednagar in August, was most inspiring."

Preaching by letters.

Rev. N. V. Tilak, in reporting his literary and educational work, says:—"It has been my privilege to preach the Gospel by writing letters. Each letter goes forth with prayer. This method of preaching has led four Brahmins to embrace Christianity. One of these was a Sanyasi, or 'Holy Man,' a speaker of three different

dialects, who has wandered through the length and breadth of India in search of the truth. There are a dozen more enquirers in correspondence. A sad experience in connection with some of these men is that they stop correspondence as soon as they are convinced of the truth of Christianity, and a few go so far as to try and forget all acquaintance with me in order to avoid the final step. But my prayers for these never cease, and I feel prayer is more effective than preaching, oftentimes.

The Dnyanodaya.

"As Marathi Editor of the *Dnyanodaya*, special opportunity has been given to reach many readers and has given me a larger scope for the growth and workings of sympathy, patriotism, hope, and faith which the grace of God may have imparted to me.

The Christayan.

"The Christayan is a life of Jesus in the form of a poem, on which I have been working for more than three years. This is nearing completion, and the first part is already in the hands of the printer.

Theological Seminary.

"Instead of taking my usual subject of 'Comparative Theology,' I have given to the theological class lectures on the practical life and work of pastors with hints how to meet enquirers of different castes, creeds and stations in life.

"How to help Hindu women was taught in the Bible Women's Training School."

The Church of the Lamb.

Rev. B. P. Umap, the pastor, writes for the church of the Lamb :—"This church stands in the midst of the city, like a lamp that throws its light in darkness. The church work is growing slowly but steadily, winning souls to Christ. Last year the church building was enlarged. It is not only a place of worship but a preaching hall where Christians and non-Christians come and listen to the word of God."

Theological Seminary.

Instructors : Rev. R. A. Hume, M.A., D.D., Principal, Dean and Professor of Theology, Homiletics and Church Government ; Rev. N. V. Tilak, Professor of Comparative Religion, History and the Marathi Language ; Rev. T. Nathoji, Professor of Pastoral Theology ; Rev. I. B. Bawa, Professor of Exegesis and Homiletics ; Rev. A. H. Clark, M.A., Professor of Pedagogy and Social Science.

Dr. Hume reports :—"The Seminary was in session from early in June till the latter part of October. As usual, there were two classes, one of eleven students who received half of their instruction through the English language, and another of twenty-one students who received

all their instruction through Marathi. Some of the men grasped the principles of the Christian dispensation better than any previous class. There was appreciable development of spirituality in many.

"There is a very earnest desire to make this institution helpful to other Missions and to have them co-operate in its conduct. One student was sent by the United Free Church Mission, another by a missionary of the American Presbyterian Mission ; two were sent by the Australian Mission.

"Regular exercises were available for the wives of married students.

Graduating Exercises.

"At the close of the session the graduating exercises were impressive. The large church was entered by a processional, headed by thirty-two students singing a Marathi lyric, followed by many former students, and by the faculty. Six students gave excellent addresses, after which all the students, one by one, passed the instructors on the high pulpit platform, and received diplomas from the Principal, and licenses to preach from a representative of the Ecclesiastical Union. A professor gave the graduates counsel, and then they all retired in a recessional, singing.

"The United Church of New Haven, Conn., which considers this Institution its special foreign missionary department, has reason for gratification at this friut of its gifts and interest."

Bible Training School.

Mrs. HUME writes :—"The Bible Training school for women began its new year with ten students. These students have taken courses in Old and New Testament subjects. Lectures on Hinduism and Mohamedanism have been given, and they have had practical training in how to teach in Hindu homes ; also how to conduct both junior and senior classes in Sunday School, and how to lead a prayer meeting. Competent teachers have given instruction in the singing of both Marathi and English hymns. They have also given attention to cooking and sewing.

"It is a great satisfaction that Miss Gertrude Harris was able to take charge of the school from the first of August.

Bible-women.

"Thirteen Bible-women are at work in Ahmednagar City. Classes for regular Bible and religious instruction among Hindu and uneducated Christian women have been kept up and the results have been more satisfactory than formerly. It is encouraging and gratifying that Marwadi and Mohamedan homes are more and more opened up for Christian work. I find the women in these homes not only eager to have us come but exceedingly responsive to the message. In many homes we find women who have had treatment at the Hospital. During the plague epidemic in the early weeks of

the year the Biblewomen continued their work especially in the unaffected localities.

Chapin Home.

"Five new inmates have been admitted to the Chapin Home during the last six months. More applications are received than can be accepted. Each woman does some work to support herself. The sewing school, lace school, hospital, weaving and rug making give opportunities for employment, and there is always work to be done in the Home. Five days in the week they are taught Bible, reading and writing. Four of the women have children. The women are for the most part contented and happy, and thankful for the Home that gives them shelter and an opportunity for work."

The High School.

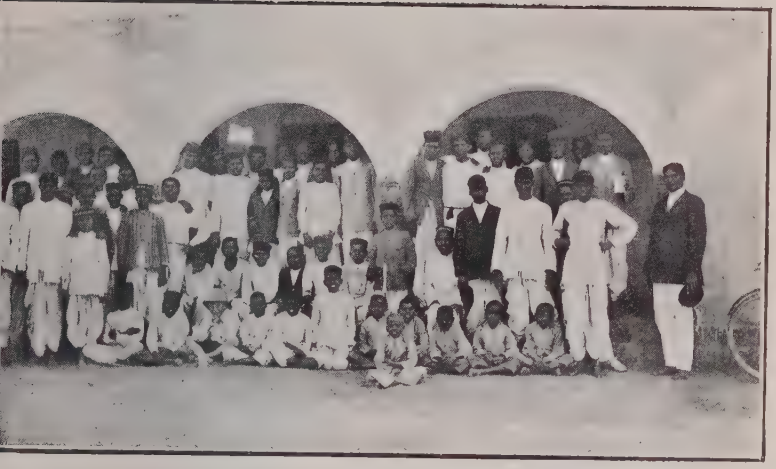
Mr. DEMING writes:—"The happiest feeling a Missionary can have is to watch work grow and feel that he is having a share in it. That has been my experience in the High School. Of course there are discouragements—it would not be mission work otherwise. But there are encouragements that ought to open the eye of the most pronounced pessimist. The school has made hopeful progress along administrative, social, and athletic lines. A progressive course of Bible study has been in operation for a year. The laboratory equipment has been increased to conform with the new government requirements in science. Both boys and teachers have greatly enjoyed the library where they can read the papers or magazines, thus utilizing their spare moments during the day. Improvements in the teaching force have brought the courses of study into closer unity. The school has sent up thirteen students for the Matriculation examination and fifteen for the School Final. Lectures by teachers and visitors have also helped to stimulate the interest of the boys.

Boys' Prayer Meeting.

"Some of the boys meet together twice a month at the noon hour for a little prayer meeting, conducted by the boys themselves; there have always been at least a few Hindus and Mohamedans present. We hope that in some way they may come to feel their personal need, and that in the lives of the sincere Christian boys they may perceive a hidden force which is guiding and transforming them.

Social Service.

"The High School boys during the past year have taken a deep interest in the school. In daily acts of social service they have extended the influence of the school throughout the community, and have developed the school spirit. The school has been represented by athletic teams playing *atya patya*, cricket and football, in all of which the boys have made a creditable record. One of the social service boys has taught wrestling to the students. A series of lectures by Mr. Tilak, organized by the social service club, brought the



Harris Hall boys *(page 15).*



Social Service League, High School, Ahmednagar *(page 14).*



Machine room in Ahmednagar Deccan Institute *(page 20).*



Machine to be placed in position in Ahmednagar Deccan Institute.

boys of all the Ahmednagar High Schools together, and this experiment proved so successful that an Association has been formed among the schools with a definite yearly programme. This keeps the schools from narrowness, teaches them that they are mutually related, and broadens the outlook of individual students."

Industrial Work.

Mr. BURR writes:—"The Industrial work of this mission seems more important to me each year. To make the people realize the dignity of labor is the problem that confronts us. There is a constant demand for men industrially trained, and good salaries are being offered; the people are realizing that an industry does not lower a man's status. Eight boys left the carpentry shop during the last year to fill good positions and there were more applications than could be filled. Industrial education fits a lad to become self-respecting and independent. We not only teach skill in the use of tools but also try to inculcate the value of honest conscientious work.

An important order.

"The four departments of the school continue to prosper. There is one carpet on a loom now which will require two years in making. It is of the same high grade work we have been doing lately, 400 stitches to the square inch. Orders from America and England continue to come.

"Eighteen boys have joined the carpentry department during the past year. This department takes orders for any kind of wood work and is doing satisfactory work.

Harris Hall.

"About 150 boys comprise the family in Harris Hall of various ages. Each year boys go out to take their places in the world as teachers, or to do independent work. Some go to College, some to the Theological Seminary. A house has recently been fitted up by the oldest boys and made into an attractive nursery for the small boys. They are happy to be together and separate from the older boys. Every night at bed-time comes a grand frolic and there can be no mistake from the sounds which issue forth, that the little fellows are thoroughly enjoying themselves.

"Out of study hours the boys have been interested in making themselves a play-ground. They have cut down trees, and removed stones and now have a suitable ground of their own. They had the promise of a new cricket set and a football on condition of their fitting up the ground themselves, and now exciting matches are held weekly.

New Boarding Deparment.

"For a long time we have wished to get in touch with boys of the farmer caste, who are willing to come into the Hall, but are not quite prepared to break caste. We shall soon start a small boarding department where such boys may

have separate eating arrangements, and yet may be brought under Christian influences and mingle with the boys of Harris Hall in school and at play. We hope for great results."

Union Training School.

The Union Training School of Ahmednagar is under the joint management of the Western India Mission of the United Free Church of Scotland and of this mission.

Rev. ALDEN H. CLARKE, its principal, writes:—"The chart which accompanies this report shows graphically how this Training School has sent out lines of influence into every corner of the Maratha speaking area.

Christian Heroism.

"Recently the Government Educational officer in charge of the Nasik District was here to examine our pupils for certificates. He told me that he had lately gone to examine a school way off in a mountain region in his district, where fierce animals abounded, and the people themselves were from one of the wild, aboriginal hill tribes. Here was a Christian school with a young teacher from Ahmednagar. 'Aren't you afraid to stay here?' asked this surprised Brahmin Inspector. 'Yes, but when there is cholera in the village or other cause for fear I read our Scriptures and pray to God, and He protects me,' was the answer. The Inspector was deeply impressed by this simple faith and unaffected heroism, and said to me that our teachers had something that the Government teachers lacked.

"It is our constant effort to develop in our pupils strong Christian character and a real desire to serve. At the same time we have reason to be pleased with the intellectual results of our year's work. We have prepared twenty-seven teachers and in their recent higher examination 80 per cent. of our candidates passed, although less than 50 per cent. of all the candidates who appeared succeeded. Our grant-in-aid from Government was increased by a thousand rupees last year in recognition of our record of public service.

"We have started an agricultural department under a vigorous and well trained teacher this year, our object being to equip our pupils for all-round helpfulness in the agricultural communities to which most of them will go.

Teaching non-Christians.

"The Training School boys conduct six little outdoor Sunday Schools for non-Christians about the city. Recently a teacher found one of the boys in a distant quarter of the town with a group of little half-naked street urchins about him. He had gone to that quarter to see relatives and was of his own initiative using his opportunity to teach the children Bible verses and a Christian hymn. It is such a spirit of spontaneous desire to do Christian service which we most

want to nurture in this Training School, because it is this spirit alone that will win India for Christ."

Girls' School.

Miss GATES and Miss BRUCE write on behalf of the Girls' School of which they are in charge :—"The results of the Government inspection this year were very favourable, and the Inspectors seemed to take an especial interest in questions concerning the welfare of the school. The silver medal awarded to the boy or girl who passes the highest in the intermediate Sunday School examination for the Bombay Presidency has been taken by one of our girls this year.

Progress.

"Government has given us permission to start a seventh standard and prepare girls for Matriculation. This is an important step and a very necessary one, for in the whole of the Bombay Presidency, exclusive of the city of Bombay, there is only one High School for girls, and that one is managed by a committee of Hindu gentlemen. The demand for Christian teachers, educated Bible-women, and nurses, is increasing daily, and we want to be able to meet the need.

"During the past year especial emphasis has been laid on teaching the girls more sewing than they have previously had. We are trying to teach them before they leave the Vernacular School, to cut out and make the simple Indian garments, to make thread buttons, and to patch and darn. A fifth standard has been introduced into the school thus making it possible to give more time for sewing.

"There have been girls from the Brahmin, weaver, goldsmith, metal-smith, and tailor castes in school this year. It is difficult, however, to get such girls to come to school regularly. The attendance in the Vernacular School, at present, is 217, which is higher than our average of recent years.

Industrial Work.

"The girls in the sewing school have apparently been popular during the past year. Several of them have been married, with the result that our numbers are at present very much depleted. In the sewing school, the shimpi, or Indian tailor, has been dispensed with and one of our own girls has been made assistant to the teacher in charge. Several of the best workers teach sewing classes in the afternoon in the Vernacular School. This has been an encouragement to them and has helped them to earn a little extra money.

"Since we depend a good deal on orders for lace from America, England, Australia and Canada, the income from the Lace School has, necessarily, been quite seriously affected by the war. However,

an order for 600 yards of our finest laces from Miss Emily C. Wheeler has helped us out considerably. Those who do good clean work, behave well, and keep their clothes and rooms neat and tidy, receive prizes each month in addition to what they get for their piece work. There is an esprit-de-corps among the Industrial girls such as we have never seen before."

Farrer Girls' Day Schools.

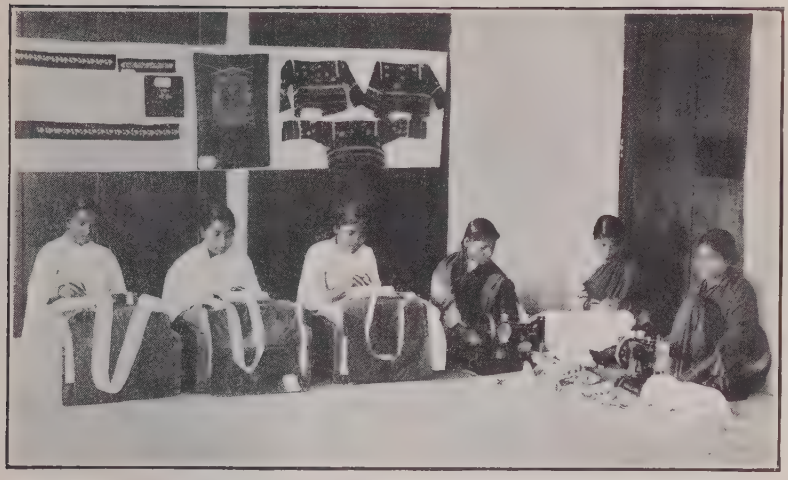
Miss GATES and Miss BRUCE write:—"*Maliwada School*: Small prizes were given out one morning not long ago to a few of the girls whose attendance had been the best during the previous month. It was not long before the news about the prizes spread through the little community, and the angry mothers of the 'prizeless' children gathered at the school. Theirs was surely a case of 'righteous indignation.' For had not each mother's child been at school every day during the previous month except when she had gone to visit her aunt or her grandmother? Did she not deserve a prize as much as the favoured few? This was such an obvious case of partiality on the part of the teachers that it really could not be endured. So saying, the indignant mothers had taken their children home, and the teachers had been left in the empty school-rooms with plenty of time to think over their sins of partiality!

"This little incident will help to show what kind of material we are trying to work with in the Maliwada School. Discouraging? Yes, very. But it is sometimes in the most discouraging places that the need is the greatest. We have a new teacher in the school now, and a new calling-woman. Things look brighter, and we are hoping for a better year.

"*Juna Bazaar School*: One little girl in the Juna Bazaar School was severely burned by falling into a large dish of boiling water. The relatives covered the little body with ink and manure! The child was in a terrible condition. Finally the parents were persuaded to take her to the Hospital, and since she recovered they have not been able to do enough to show their gratitude. The work in this school is as interesting as ever, and the growing friendships with the mothers of the children are a real joy.

"*Saliwada School*: There is much encouragement just now in connection with the Saliwada school. The Government Grant has been increased by about one-half, the attendance is higher than it has been for several years past, and a fifth teacher has just been put into the school.

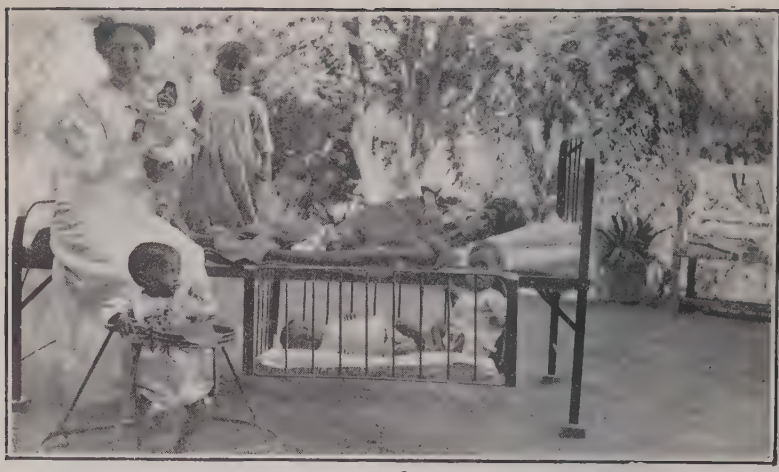
"The total enrolment in the three schools is at present 282. Sunday Schools are carried on regularly in the three schools, with an average attendance of about 350."



Girls at work:
Industrial Department, Whittemore Girl's School, Ahmednagar
(*page 17.*)



Girls at play at Ahmednagar.



Nurse Johnson and some of her hospital babies.—The one in arms is one day old (*page 19*).



Biblewoman and class in Hospital, Ahmednagar (*page 19*).

Dr. RUTH HUME, of the hospital, writes:—"In certain ways the hospital is too popular; *e.g.*, the relatives of motherless children expect us to maintain an orphan asylum in the Children's Ward.

Women's Hospital.

To be sure, most are decidedly hospital cases until they are broken of opium, fed up, and cured of various ailments. But still many friends expect us to keep them on indefinitely. On the other hand we are glad to help those whose needs are not ordinarily talked about, needs for which Indian women and their husbands are becoming more willing to set aside ancient customs and accept aid from occidental training. They sometimes acknowledge with awe, 'This could not have been done at home.'

"A number of patients with tuberculosis in different forms have been much helped and some cured by treatment on our verandah. With increasing interest in tuberculosis throughout India we look for adequate results sometime.

"A Brahmin physician who has lately come to Ahmednagar to practise, frequently sends us patients. Recently he brought a ten years old girl who had sustained severe fractures from a fall down two flights of stairs. Prompt care has doubtless saved her life.

"At the time of writing one sixth of the in-patients are Brahmins and others are of good caste. High caste and low caste, Parsees, Mohammedans, Goanese, Christians and non-Christians meet here, and many come to realize that the medicine and treatment must have God's blessing before it can do them any good."

High Caste Patients.

Miss JOHNSON writes:—"The girls now in training are the best material we have ever had and bear responsibility much better than those in former years. We find it difficult, as do all Training Schools, to get the better educated girls to train but rather than lower the standard for admission, we have managed with a smaller staff. Our course has been lengthened by six months. We have found three years all too short.

Training School for Nurses.

"One of our Ward head nurses was sent to Wai hospital in June and we get good reports of her. Our hospital matron is very efficient, giving anaesthetics and helping in many ways. A pleasant surprise of the year has been the way in which one of our nurses has turned over a new leaf and from being most unsatisfactory is now the bright and shining light of the Training School.

"A large 'High Pressure Sterilizer' is a tremendous improvement over the old one. We are also the proud posessors of a 'Chase Hospital Doll' which be it known is a life size imitation of a real

Hospital Doll.

patient. It is specially useful in teaching awkward beginners. We give it all sorts of baths, bandage it, put splints on it, practise 'first aid to the injured' on it, and in fact do everything that one might be called upon to do for a flesh-and-blood patient. Now if we had a skeleton and a good mannikin we would be content! It is rather difficult to teach Anatomy and other subjects without either."

Village Dispensaries.

Dr. STEPHENSON, in addition to her regular hospital work in Ahmednagar, conducts occasional dispensaries in the larger villages in the neighborhood She writes:—"The City hospital 'goes on forever,' but the village work also has many possibilities. In April, 1913, there was no village work and the records show less than five hundred treatments. The same month in 1914, with village work, only twice a week, shows over a thousand treatments, and even tho' 'statistics lie' there is food for thought in these. Medical touring in embryo—what will the real thing accomplish?"

American Deccan Institute.

Mr. CHURCHILL writes:—"The past year has seen the American Deccan Institute working for the first time on its own premises near the other Mission properties, and with the old rug factory as the main building. Our effort has been experimental work on weaving machinery, to render our loom adaptable to the principal requirements of Indian weavers. This work Government has paid for, and the Institute gets the left-overs—trained men and appliances.

"We hope this year, if we can get the funds, to put in a number of small buildings here and there on the compound where we can begin classes; at present we are teaching only an inadequate apprentice system because of an insufficient number of skilled helpers.

Practical Work.

"Those under instruction are not standing at benches making unusable joints as some of you may picture the work of an Industrial School, but are engaged in such practical work as here indicated: a gang of four is running wire through a straightening machine which we made here recently and is learning how to turn out cold rolled shafting; this same gang will be making the common black mild steel from the bazaar into polished bright rods of an accuracy of diameter close to one thousandth of an inch. Others more skilled will make use of these rods for the shafts in our weaving apparatus. Another group are making gear wheels on the milling machine, and pulley wheels in the lathes, for the dobby, and punches and dies for the punch press where a large portion of our dobby will soon be made. Still others are rolling the ground for the new building.

"We are erecting the new building in such a manner that, while light is admitted through the roof no sun can come into the building. The construction admits of indefinite extension in all directions. We are already so crowded in our main building with the machinery and appliances which we are daily using, that we must have more room, and this is our method of getting it, a little at a time, as required.

New Building.

"We look prosperous to a visitor, but we know not from one year to another whether we will get money to run on or not, and we are in desperate need of more skilled help, especially all-round mechanical skill. We are glad to have secured the services of Mr. A. A. Costa for next year; and Mr. Sumitrarao Modak is to be associated with us in the management of the institution. These additions will make it possible for us to spend more time in the development of the Institution in all its branches."

PARNER DISTRICT.

Dr. HUME writes:—"The Parner district in the Western part of the Ahmednagar Collectorate, is a triangular area, with Ahmednagar city as its apex, extending about thirty miles S.W., and thirty miles N.W., and having at the West a connecting line of about twenty miles. In this district there are 9 churches, with which, in 1914, 38 adults entered into covenant, while 19 children were baptized, and in connection with which there are 47 catechumens, and others who are under Christian instruction. The State Street church of Portland, Main, considers this its special foreign parish, and has for several years faithfully sent $500 toward the support of all work in this district and of a part of the work in Ahmednagar city.

"In 1914 special pains were taken to promote systematic giving. The ideal is held up that *every single Christian* shall give at least one copper coin, or its equivalent, *every week* for some department of God's work, and that even non-Christians shall be urged to give. Though the ideal is far from realization, it helps some agents and others to work toward it. At the close of the year another ideal is being held up, viz., to lead many Christians to promise and actually to give a certain number of days monthly for personal Christian srvice."

Systematic Giving.

KOLGAON DISTRICT.

Mr. CLARK supervises the evangelistic work in this district, Rev. B. C. Uzgare being the assistant superintendent. The Mission schools are under the charge of a committee consisting of Rev. T. Nathuji, Rev. B. C. Uzgare, Rev. D. K. Uzgare and Rev. V. C. Uzgare.

Mr. CLARK writes :—"The outstanding feature of the year is the enthusiasm and sense of responsibility which have shown themselves in all classes in the Christian community, from the unsettled villagers to the pastors. It has been the first year of the Kolgaon Aikya or Association formed mainly for the purpose of assuming the responsibility for the support of the churches.

Christian Responsibility.

"The Kolgaon District is a triangle with Ahmednagar at its apex and Kolgaon 24 miles away at one angle, and Mirazgao 33 miles away at the other. There are about 600 Christians living in 20 villages. In considering plans for the independence of the churches it was evident that 600 people scattered in 20 villages could afford to support but a few pastors each of whom would have a circuit of villages under his care. After much discussion, three circuits were formed, one for each angle of the triangle. At once people began giving as never before for the support of their pastors. The year has been financially successful, and the villagers have come to feel that the Christian work of the district is theirs. Some of these very poor people tramped 52 miles to attend our Aikya meeting, thus sacrificing a week's wages. Many of the accessions to the churches this year are largely due to the efforts of the common villagers. For the coming year they gladly pledged increased subscriptions from every village.

"High praise is due to the circle pastors. They have stimulated the people to carry their new responsibilities. They have also directed the mission teachers in systematic Christian work. As a result there is scarcely a hamlet in the entire 500 square miles of the district where a Christian message has not been given this year, and in 35 villages it has been given with some regularity."

Devoted Leadership.

Rev. B. C. UZGARE gives the report of the Kolgaon School Committee. He writes :—"There are sixteen teachers in twelve schools. These teachers all determined at the beginning of the year to do more direct evangelistic work. After school hours they preach in their own villages ; on Saturdays they go to neighbouring places. They enjoy this work and have done much good. They have also collected for the church such a sum of money as was never before secured in this district.

Spreading the Good News.

"This year cholera has raged fiercely in many places in this district. The mission teachers as well as the pastors and preachers worked hard and often exposed themselves to disease in helping others.

Help during the Cholera Epidemic.

"Our committee, in common with every other Christian interest in Western India, has suffered loss through the death of Rev. S. R. Modak, a devoted member, who helped the committee with money as well as by counsel."

JEUR DISTRICT.

The Jeur District is in charge of a committee consisting of Rev. B. C. Uzgare, Rev. B. G. Bhingardive, and Rev. B. Umap. The late Rev. S. R. Modak was the efficient and devoted chairman of this committee. Mr. C. H. Burr is the missionary counsellor.

Mr. UMAP writes:—"In this district there are nine schools with twelve teachers, and seven churches with three ordained ministers, three preachers and two Biblewomen; in all, twenty workers. An interesting meeting is held every month when special prayers are offered, addresses given and useful suggestions made. Our hearts joining together at such a time we feel the presence of the Holy Spirit.

Founding a new Church.

"We thank our heavenly Father that a new church was founded at Dongargan last June. Delegates and friends from other churches came for the occasion. The attractive service was attended by many Christian men, women and children, who marched in procession, while drums and musical instruments were played. Speeches were given and mention was made of the missionaries who have faithfully labored in this field in the past. At the close the Lord's supper was administered.

"In February we made a preaching tour through the whole district. Much of the success attained was due to the presence of a singing band which went with us, and to the use of a magic lantern People gladly listened to the Gospel during the day, and at night, when they were at leisure we had great opportunities for preaching. Sometimes they kept us till midnignt.

"The chairman of our Committee, Rev. S. R. Modak, who used to give us a considerable monthly subscription, was called by our Lord for higher service. He loved the work of the Jeur District with heart and soul. We have lost in Mr. Modak not only a supporter, but a true friend, loving brother, and faithful worker for his Master.

"Professor and Mrs. Burr are our advisory missionaries who take interest in the district work and show their sympathy. We are always happy to take their counsel.

"We are also thankful to Dr. Stephenson for her medical help in the district, which is of great value, enabling us to reach many."

AHMEDNAGAR DONATIONS.

RECEIVED BY MRS. R. A. HUME.

	Rs.
Miss Wheeler ..	305
Deansboro, N.Y. ..	45
Shabbona, Ill. ..	49
Mrs. W. H. Haile ..	911
Miss S. Stephens ..	76
Bradford Academy ..	76
Mrs. Robert Carter ..	76

RECEIVED BY DR. R. A. HUME.

	Rs.
Mr. H. L. Cray ..	61
Mr. A. N. Lewis ..	375
Mrs. Lucy Palmer ..	138
United Church, S.S. ..	183
Miss Caro Douglas ..	76
Mrs. L. C. Burgin ..	43
Misses K. and J. Williams ..	429
Mr. and Mrs. G. Finley ..	22
F. W. Saso ..	15
Vancouver friends ..	45
Government Grants ..	869

RECEIVED BY MR. D. C. CHURCHILL.

For American Deccan Institute:

	Rs.
Government Grants ..	23,250
Special donations from Mr. and Mrs. D. Westervelt, Honolulu, Hawaii ..	763

RECEIVED BY MR. C. H. BURR.

For High School.

	Rs.
Miss Wheeler ..	2,453

RECEIVED BY AHMEDNAGAR HOSPITAL.

	Rs.
Mrs. Cannon ..	37
Miss Margaret Denniston ..	30
Miss C. L. King ..	30
Anonymous ..	45
Mrs. N. S. Bronson ..	20
For Crosby Bed ..	122
Brooklyn, N. Y. ..	23
Mrs. Gould ..	3
Miss S. L. Wood ..	7
Mrs. A. B. Miller ..	8
Special donation ..	24

RECEIVED BY REV. A. H. CLARK.

For Training School:

	Rs.
Building and Furniture Grants ..	7,408
Regular Grants ..	4,641
Plymouth Church ..	$ 589
Mr. Haynes ..	$ 25
Mr. Heathfield ..	$ 15
Amhrest College ..	$
M. S. C. ..	$ 15

For Kolgaon District:

	Rs.
Plymouth Church ..	$ 550
Mrs. Buffington ..	$ 40
Grace Church, S.S. ..	$ 54
Mrs. Dana ..	$ 15
C. E. Boulder, Colo ..	$ 36
Mr. and Mrs. Axtell ..	$ 240
S. S. Claremont, Colo ..	$ 27

RECEIVED BY KOLGAON COMMITTEE.

	Rs.
Rev. S. R. Modak ..	10
Pro. J. B. Knight ..	120
Burudgaon people ..	5
Hivre people ..	7
Rev. H. F. Sayles ..	31
Rev. N. V. Tilak ..	5
Mr. Dattopant of Kolgaon ..	10
Grace Ch. S. S. Chicago ..	90

RECEIVED BY MISS GATES AND MISS BRUCE.

For Girls' School.

	Rs.
Miss Ida Perry ..	30
Miss Emily C. Wheeler ..	1,152
Bridgeport Committee ..	61
Government Grants ..	5,490
Mrs. Logan ..	507
Miss Luella Carter ..	178
Dr. Grieve ..	51

For Farrar Schools,

	Rs.
Mrs. H. Fairbank ..	7
Miss M. Emerson ..	15
Mrs. Goodridge ..	15
Miss Hale ..	45
Government Grants ..	465
Supplementary Grants ..	38

RECEIVED BY JEUR COMMITTEE.

	Rs.
Government Grant ..	451
A friend ..	32
Missionary friends ..	104
Rev. S. R. Modak ..	5
Mr. Heathfield ..	12
Bahirwadi, Savedi, Pimpilgaon Churches ..	5
Rev. B. G. Bhingardive ..	3
Rev. B. P. Umap ..	3
Rev. A. S. Hivale ..	5
Rev. N. V. Tilak ..	5
Rev. V. S. Chandkar ..	1
Rev. J. Malelu ..	1
Rev. Shetiba Gaikwad ..	1
Rev. T. S. Bhosle ..	1
Mr. T. Buell ..	1
Mr. V. S. Gaikwad ..	1

VADALA STATION.

Rev. and Mrs. E. Fairbank have charge of the district work of Vadala, district schools, and work among women.

Rev. and Mrs. E. W. Felt have charge of a large boarding school with all its interests.

Rev. Shetiba Gaekwad is an efficient assistant superintendent.

Mr. FAIRBANK writes :—"The Mission this year organized an Evangelistic Band which worked effectively in different Districts. This Band coming the early part of the year was joined by some of the Circle pastors, Mrs. Fairbank and myself, and toured for about three weeks. It was a great pleasure to have such speakers as Mr. Bava and Mr. Modak, who reached the people in a helpful way. A blind boy attracted attention by his skilful use of the double drum. In the mornings, going to villages we would sing and preach to audiences of from one hundred to over three hundred.

Evangelistic Band.

"In the afternoons people constantly came to talk with us, and the evenings were given to preaching with the aid of the Magic Lantern. Sometimes these evening audiences numbered over five hundred.

"The value of the Band was especially demonstrated in the large towns, such as Navasa. There we have not always met with a cordial reception. But we stood and preached for over two hours on one of the squares of the town and had about us an audience of three hundred nearly all the time, close attention being given. Mr. Bava also gave a lecture there in the afternoon at which most of the Government officials from the taluka (country) offices were present. In the evening the preaching at the magic lantern exhibition was listened to by a thousand or more persons.

"After the Band left, we continued the evangelistic work, visiting every place where we have organized work and many other villages as well. Such preaching is attended by all castes far more generally than it used to be.

Touring.

"Our district schools number thirty-five, covering a section forty miles square. In all the history of our work, we have never before had so many pupils. Each of six schools has to have two teachers because of an attendance of fifty to sixty children. It is interesting to see the influence of these schools. In one village where a school was started the village people opposed our work. They did not want the school removed, but steadily held out against the teaching of the Bible. We make the Bible an essential part of our

Schools.

school curriculum, thus increasing the value of the school as an evangelistic agency. During the last year, in making transfers of teachers, a new man went to this village. He won the people, with the result that the school has now a large number of children from every caste in the village, and the Bible is freely taught to all. The Hindu men often come to the home of the teacher and talk over with him the truths of the Christianity and learn Christian hymns.

Bhenda Church Organized.

"The result of one of these schools is the Bhenda Church, organized by the Association of Churches on the 21st of February of this year. For various reasons some thought that this church had better not be organized, but leaders in the village who are still Hindu in name but thoroughly interested in Christianity said that they were most anxious to have *their* Church—and that decided the question. These leaders have been sending their children to our mission school and the Christian teacher has been a powerful influence for Christ in that village. The head man of the village gave a large contribution towards the support of the Church, other Hindus also contributing. This is the fifteenth Church to be organized in this district.

Circle Pastors.

"The work of the five Circle pastors, each ministering to two or three churches, continues to give satisfaction. For two or three years there have been enquirers among the Bhils, an aborginal robber tribe. The Circle pastor in the western district has taken great interest in instructing his people of this tribe, and they have been faithful in attendance at regular services. I was present on the day when fourteen of them were baptized. The pastor asked the village people who were assembled in large numbers, if they had any complaint against any of these persons about to receive baptism, for trespass done during the past year. There was not one word against them, but instead a number, among them the police head man of the village, said that the whole village had noted their improvement. About fifty have been baptized since. Some have endured severe persecution but have remained faithful.

"The effort by the Gangthadi Aikya (association of churches) to gather funds for the support of Circle Pastors and to make the Churches independent, continues. Contributions have been received from Hindus and Mohamedans as well as Christians.

"Our medical Dispensary here at Vadala has become more efficient during this past year and has ministered to the needs of hundreds of people. Through the medical catechist the word of Christ often reaches people who could not be reached in any other way.



Vadala:
Organizing the Bhenda Church. *(page 26).*



Vadala:
Gangthadi Aikya *(page 26).*



Kindergarten at Vadala.



The Vadala boys are not only good students, but they also like to exercise their muscles.

"More voluntary work has been done by individuals as Christian service, throughout the district, then ever before. Such work as this indicates a growth in the Church that we long for. The Christian women of Vadala and the district have their 'Voluntary Service Society,' which has inspired women to work who never thought of doing so before. Here in Vadala each member has agreed to some definite responsibility; four different bands, composed each of three women, go to four near-by villages Sunday mornings to see the women, each village having a visit once a month.

Voluntary Service.

"We have fewer large girls in our boarding department than we have had in previous years, as more are being admitted to the Ahmednagar Girls' School for their first course in English. All of the girls share in doing the house-work, and the older girls take a definite responsibility of management as well. Each in turn has a family of three little girls given her to care for, with a small room for their home. She can have their help in the light tasks, but is responsible for the order of the house, plans and cooks the food, and does her marketing."

Girls' Boarding School.

Mr. Felt writes:—"This year, for the first time, non-Christian boys have completed the course in the Anglo-vernacular school, one from the sturdy class of Hindu farmers, one from the backward Mohamedan people, and one from the wealthy money-lending Jains. These are but three of the eleven boys in the Hindu and Mohamedan boarding department. We trust these are but the predecessors of many who will receive Christian training and go out to be leaders of their people, so long helpless in the hands of their higher class leaders. Of the three boys mentioned, the Mohamedan and Jain are leaders in their class in Bible as well as in everything else. These three boys go to Ahmednagar next year to join the High School. There is an unrest and thirst for education and better things among these people, and we anticipate that Hindu boys will come in large numbers. One Jain boy this year comes sixteen miles, bringing his flour from home and cooks for himself, as no one of his caste in this village is willing to do it for him. Six boys who are very poor, in addition to their regular work of two hours a day, have been earning their clothes by bringing water and by extra grinding. It is our hope to so extend this principle of self-help that boys who are unable to pay a small fee will be able to earn that amount by working in fields belonging to the school where we are growing a part of the vegetables and grain required by the boys. Situated in the center of a great plain with fields of growing grain on every side, it is uatural that agricultural training should constitute a

Boys' School.

part of every boy's education here. This year we have had a garden plot for each boy, which he has tended with pride. A teacher of agriculture in the Normal school at Ahmednagar, on his own initiative, comes to teach the boys how to be better farmers.

"At the last communion over thirty older boys joined the church. All our boys have studied the Bible and Christian truth daily, advancing in the knowledge and experience of Christ."

VADALA DONATIONS.

RECEIVED BY REV. E. FAIRBANK.

	Rs.
Bible Society of Scotland ..	111
Miss G. M. Fairbank ..	52
Mrs. Bates ..	152
A. C. James ..	4,592
Mr. Zabriskie and Dr. Lowe ..	137
Mr. and Mrs. Knoblock ..	145
Miss Cutler ..	120
Through Aurora N.Y., S.S. ..	180
Joy Prairie, Ill. S.S. ..	61
Miss A. E. Wiggin ..	152
Park, C.C. ..	152
Mrs. T. S. Smith ..	76
Lincoln Mass., C.C. ..	45
Real Folks ..	152
F. H. Mansfield ..	152
C. M. Packard ..	152
Rev. M. A. Shafer ..	76
Mr. L. W. Keister ..	152
Church of the Pilgrims, Brooklyn N.Y. ..	91
D. S. Bennett ..	153
The Cady Class ..	120
C. B. Stowell ..	600
Mrs. Lynde ..	150
Through Miss Wheeler ..	246

RECEIVED BY E. W. FELT.

	Rs.
Mrs. Dr. Howard ..	63
Miss Emily C. Wheeler ..	1,268
Government Grants ..	730
A Friend ..	12
Mr. Dewey ..	14
Dyer Ford, R. F. Beals, B. S. Peck, George McClintock. W. O. Houghton ..	304
C.E. Society, Old South Cong. Church, Worcester, Mass. ..	18
Mrs. Cornelia Clearwater ..	30
Miss Louise Fisher ..	15
Mr. E. R. Hunter ..	76
Mr. R. C. Hunter ..	15
C.E. Society, First Baptist Church, Worcester, Mass. ..	21
Miss Cook's King's Daughters and Friends, Shrewsbury, Mass. ..	46
Mrs. E. H. Marble ..	15
Miss Agnes Wood ..	30
Miss Charter ..	15
Friends in Old South Church, Worcester, Mass. ..	33
Miss Wing ..	6
Mrs. Waterous and S.S. Class, Galva, Ill ..	41

RAHURI STATION.

Dr. and Mrs. Ballantine have charge of the whole large and interesting district of Rahuri, with its church work, schools, district, medical and women's work. They report :—"We are glad to report progress in the District along several different lines. We have been able to make better plans for the work ; also to get men who were more able and willing than formerly to carry these out.

Progress.

"A class in preparation for Church membership has been ably carried on by the acting pastor ; fourteen young people have been added to the Church.

"Enthusiasm has been shown especially in studying the S.S. Lessons. Our Sunday School has been in the habit of receiving numerous certificates at the annual I.S.S.V. examinations. For four successive years some pupil has won a silver medal, and this year as special prizes two boys received beautifully bound copies of the Marathi New Testament.

"We rejoice in a number of efficient schools throughout our district. They are appreciated by the caste people, who send their children to them. In one place where a school had been started by an opposition movement, the majority of the town's people kept on sending their children to our school, simply because they realised that more pains were taken by our teacher in instructing his pupils, and in personal supervision over them in their studies and in their play. Caste girls also attend this school, and the attendance is so large that a former caste pupil is now employed to assist in having charge of the six standards which are taught. There are some 75 pupils of ten different castes. The school receives a substantial grant from Government. There are several other schools like this one in our district. In many villages the people are eager for schools, and in several they have promised to pay a part of the teacher's salary, though as yet we find it impossible to take up with most of these offers.

Village Schools.

"A good deal of time has been spent in looking after our former pupils, getting employment for many who were for various reasons out of work, and sending letters of encouragement to others who have gone to a distance and who stood in great need of moral support and sympathy.

"At the semi-annual Bible examination of the women of this district in March, the Christian women met in the morning, and at the close of their morning session a large number of Hindu women came in a body for the same purpose.

Women's Work.

"Their small sons and daughters who attend the Mission School at their village promptly occupied the seats upon our verandah, while the women took the floor and literally held it for four hours. The work with them was most interesting. They were so simple and openhearted and so glad to hear us. They staid until fear of the darkness drove them home—three miles distant, and with a river to cross.

"The interest among the Maratha people in all our district is very marked. We hope to have special workers for them before very long.

"On August 5th, Alice J. Ballantine was married at Rahuri to Max. D. Kirjassoff of the United States Consular Service in Japan.—Our picture shows the young couple after the wedding ceremony, garlanded by Indian friends."

SIRUR STATION.

The work in the Sirur district is reported by several of the agents. All speak of the great loss that was sustained in the death of Mr. D. W. Winsor, son of Mrs. Winsor, who has so bravely taken the responsibility of the district since the death of her husband several years ago.

Death of Mr. D. Winsor.

In the early part of the year, a certain village being troubled by the visits of a panther, Mr. D. Winsor, at the risk of his life, went to the place and succeeded in killing the beast, but received at the time severe wounds which necessitated a prolonged stay at a hospital in Poona. Only about two months after returning to Sirur the sad news of his death came to his many friends. It is thought that he had not regained his strength sufficiently to curb the restive horse frightened at the breaking of the girth of the saddle, on which Mr. Winsor rode, for he was a fine rider. The bright happy character and smiling face of Mr. Winsor, together with the ever ready assistance he was ready to grant in all manner of ways, are gratefully spoken of by these writers.

Church.

The religious and other activities of the church have been regularly conducted under the oversight of the assistant pastor, Mr. M. K. Amolik. The deacons and teachers have helped the pastor by conducting the Sunday School and the weekly prayer meetings. The members of the church have also been helped by thus sharing the burdens. Fourteen persons have been admitted to the church, and eighteen adults have been baptized. "The Christian community live in peace and quietness."



Wedding at Rahuri

(*page 30*).



A morning at the Dispensary, Rahuri.



Girls of the Beverley School, Sirur, performing drill *(page 31).*



We make pretty things in our School *(page 31).*

Evangelistic Work.

The Evangelistic Band under the leadership of Mr. Bawa did excellent work, reaching and interesting people by the hundreds. An unusual sight was to see Brahmin women attending some of the services, and women listened from the tops of the houses. The blind boys' singing pleased all.

Voluntary Work.

Voluntary work has been done by the teachers and boys of the school; by Biblewomen and teachers from the girl's school. The blind boys with their assistant have also preached Christ whenever the opportunity offered. Mrs. Winsor has been ever ready to assist in this work.

Byington Boy's School.

The boys of this school give half their time to working in the Industrial School. Mr. D. Winsor with his enthusiasm for new ideas in connection with agriculture helped the school much. The Government grant was increased this year. There is a kindergarten in connection with this school.

C.E. Work.

The officers and members of C.E. Society have worked in their various committees earnestly and faithfully. At the suggestion of Mrs. Clark the name of "Golden Rule" was adopted by the Senior C.E. Society.

Biblewomen.

The Biblewomen have regularly gone from village to village with the Word of God. They have received kindness everywhere and many acknowledge Christ as the one perfect man.

Beverly School.

Mrs. Winsor has given untiring effort to this school, special attention being paid to the discipline, neatness and orderliness which have been the chief ornaments of the school, pleasing the many visitors who have come. The school has been considered the Banner school of the district. The Collector on a visit praised the order, and offered to grant stipends to two girls who had done the best in their studies, so that they might go on with higher study in the Poona Training School. The girls do their own cooking, grinding and washing of clothes. The older girls act as sisters to the little ones.

Dexter Home.

The Dexter Home for Widows is serving a good purpose. Some of the women weave the coarse tape much used in this country, others not quick at learning grind and do field work. Mother Winsor takes great interest in the widows, and does much for their help. Two ladies in America send funds for the upkeep of the school and we are truly grateful to them.

Industrial School.

On the death of Mr. D. Winsor we felt anxious as to the Industrial School, which Mr. Winsor carried on so efficiently. But Government taking interest-granted the assistance of the Superintendent of the Engineering College in Poona, who has most kindly superintended the school because of his love for the late Mr. Winsor, Principal.

Palwa Church.

The members of the Palwa Church live in six different villages, all supporting themselves by their own labor. The church has been much helped by the gift of a bell from Mr. D. Winsor, which helps in drawing the audiences of a Sunday morning. The Evangelistic Band did good work in this region. Near here are three villages where they promise to give a school master the pay for one month of the twelve, if a school is established ; but no teachers are available.

A remarkably interesting man, who is also wealthy, is an enquirer, and we pray that he may soon come into the church.

SATARA STATION.

The missionaries stationed at Satara at the close of the year are—Miss Nugent and Mrs. Lee, who share the work of Church, Station School and City Schools.

Rev. and Mrs. Hiwale, assistant missionaries, have the oversight of district work, besides helping in various ways as need arises in Satara City itself.

Station School.

The missionaries report :—"Work in the Satara schools has this year been uninterrupted by plague, and we are most thankful. The Vernacular department of the Station school registers 59 pupils in a splendidly conducted Kindergarten and 4 standards. Throughout the school, the attention given to English has brought well-deserved success in the way in which even the young boys and girls understand and use it. The over-crowding in the happy kindergarten shows appreciation on the part of parents. There is 5 year old Tara building her garden of blocks and hanging up beads for fruit ; the green bangles on each hand prove her to be a wee bride. In the other part of the school several classes have to meet in a single room ; nevertheless the work goes on successfully. That children and teachers are thoroughly in earnest is apparent on every side, from the tiny ones, ruling their slates with a vim, to the older ones who on house-cleaning day all take hold to give the stone floors a vigorous scrubbing. For the first time two girls have come up to this school from the city school.

"Recently an Anglo-Vernacular school has been opened with 43 pupils. At prayers they have read and re-read in English the Gospel of John until they understand it. As one hears them recite Bible chapters one realizes that it is this early training which must some day bear much fruit. Eight boys in this school have come up from the city school. Two of them are scholarship boys. Of the pupils attending the Station school, about 30 are boarders. The crowding of the recitation room takes on an even more serious aspect in this department, where there is most urgent need for new dormitories.

Anglo-Vernacular School.

"In the city, attended by non-Christians are three schools, one for boys and two for girls. The attendance of 70 boys and 53 girls is significant of the response made by the Dhors (tanners) to work among them. For many years the Government Inspectors have thoroughly disliked visiting the Dhorwada schools because of the disagreeable odors from the tannery. Last year a much better building was secured. This however proved inadequate, and during the heavy rains the wall gave way. Finally a good building has been secured. Its main drawback is the large rent bill of Rs. 7 a month. We are longing for some friend to meet this need. The gratifying increase in the Government grant, and the encouraging remarks of the Inspector, testify to the high grade of work done in both the Dhor schools. In the competitive examinations in the collectorate, 2 boys from this school for a second time won scholarships.

City School.

"The teachers have placed wise emphasis on the Bible lesson and daily prayers, when the boys are frequently given an opportunity to lead in prayer. On a visit from the Biblewomen one mother spoke up and said, 'Our Deenie and Gunie always begin the day with prayer to your God.' About 30 of the boys took the written S.S. examination and received certificates.

"Evangelistic work in the city received a vital stimulus through the campaign led by Mr. Bawa. The Bible women in their house to house visiting have frequently been gratefully surprised by the welcome from homes which we feared might be closed to us. Talks to groups of Hindu non-Christian women by Dr. Gurubai Karmarkar and Miss Bissell have opened up friendly intercourse.

Evangelistic Work.

"The preachers have been regular in their work and have been well reinforced by the voluntary and earnest help of the young men who, out of school hours and on Sundays, have helped with the magic lantern in evangelistic services."

The Pastor, Rev. PRASADRAO MACASARE, writes:—"Our Sunday services and prayer meetings are continued as usual. Church members are interested in taking part in them in various ways. The church has increased in Christian unity. The young men have given special thought to the development of the social life of the community.

Church.

"Our three C.E. Societies have shown an earnest spirit in various activities. They, as well as the church, have sent donations to the Bible Society and the Imperial War Fund. Two delegates were sent to the C.E. convention and brought back a fund of enthusiasm to their societies. The Christian women helped in making suits for wounded soldiers. Four Sunday Schools are conducted every Sabbath, and a large number took the all-India S. S. examination. One boy in the junior department received a medal.

C. E. Work.

"A young Maratha who for several years has been an enquirer has at length found the courage to confess Christ openly. Though he is annoyed by his Hindu friends, we trust he may find increasing joy in the stand which he has taken.

"The three churches of the Satara district have recently united to form a local Aikya. Its last meeting was a genuinely earnest one. In addition to the money which this Aikya gives to the Koregaon church and to the Central Aikya, it has enthusiastically voted that we shall hereafter give yearly one month's salary, including allowances, for the new missionary of the Indian National Missionary Society. This step means considerable effort on the part of our three churches, but it was taken with a real desire to develop our Christian work to the glory of our Lord."

Satara Aikya.

MR. HIWALE writes:—"In my district work I am definitely aiming for the naturalizing of Christianity.

"The preachers have done their work faithfully. Occasionally the teachers have been with us in the tours through the district. At five great fairs we had several thousand to hear the story of Jesus Christ. The magic lantern has been a help. We sold nearly 1800 scripture portions and distributed several hundred tracts. Preaching tours took me between five and six hundred miles. Mr. Bawa's visit proved an inspiration. Everywhere cordiality was stronger than opposition. Two Marathas have been earnest enquirers and we hope they will soon receive Christ. A man named Tatu who three years ago was not willing even to listen to the gospel message,

Evangelistic Work.



Miss Nugent and Dhor School, Satara *(page 33.)*



Rev. & Mrs. Hiwale with their orphan family and agents *(page 34).*



Satara:
A Gathering of the Krishnathadi Aikya.



Weaving Department, Boy's School, Sholapur. (*page 41*).

has this year sent his only son to our school where he knows he will receive Christian instruction.

District Schools.

"Though plague and cholera have disturbed school work to some extent, for the most part it has made encouraging progress. Nine boys finished the third standard in the Koregaon school. Five have now entered the Government School. If funds permit, we hope to have them come to the Boarding School in Satara. The Government grants in each of the three schools have been increased. In each of these a Sunday School is enthusiastically carried on. At Rahimatpur for the last nine years the school has been held in a shed. This year we are rejoicing in a comfortable building. All the money was raised in India and I am exceedingly grateful to the donors for this substantial help. The boys from the district who came in to Satara as boarders have passed their examinations creditably.

Koregaon Church.

"Since its organization, there has been no separate pastor for the Koregaon church. This year God has given us the right man. Rev. G. T. Gaikwad was ordained and installed in May. There is a distinct spirit of unity in the church. Its members give cheerfully and prayerfully towards its support. The C.E. Society does its work faithfully and earnestly."

Mrs. HIWALE writes :—"After attending the Centennial meetings of our Mission, I had the privilege of going to Burma with Dr. and Mrs. Hume to attend the Judson Centennial. These meetings were a great inspiration to me.

"While Mr. Hiwale is out in his district work, often for a long time, I look after the boys who have come in as boarders. A C.E. Society of twenty-five girls, the Vishwasu (Faithful) Sabha, meets with me each Sunday. The girls are willing and earnest in their work. The wives of preachers and teachers in the district have formed a Dorcas Society and have done considerable sewing. The money made from the sale of garments goes toward the support of the Koregaon church."

SATARA DONATIONS.

RECEIVED BY MRS. T. S. LEE.

Westchester Church	$45.94
Scarsdale, Ladies Aid Society	$25.00
W. P. Alcott	$5.00
Amer. International College, Springfield	$10.00
Through S. H. Lee	$82.00
Hope Church, Springfield	$5.00
	Rs.
Government Grant	66
A Friend	20
A Friend	105

SATARA DONATIONS.—*Contd.*

RECEIVED BY MISS NUGENT.

	Rs.
Holland Scholarship ..	105
Toronto Friends ..	15
Chatterton Hill Scholarship ..	75
Mrs. Anderson ..	76
Mrs. Stewart ..	15
Poor Fund ..	21
Miss Wheeler ..	763
Mr. Burnside ..	60
Mr. Campbell per A.S.H. ..	192
Mrs. W. B. Smith ..	10
Miss Grace Lee ..	8
Mr. W. B. Smith ..	123
Government Scholarships ..	72
Government Grants ..	1,280
Scholarship per Mrs. Lee ..	30
Special Vote for Baza ..	67

RECEIVED BY REV. A. S. HIWALE

	Rs
Government Grants ..	173
Westchester Church ..	331
Bible Society Grant ..	168
Col. Beckham ..	65
M. C. Joshi ..	25
Dr. R. A. Hume ..	10
Sustentation Fund ..	40
C. S. Campbell ..	45
T. S. Mirchandavi ..	20
C. A. Kincaid ..	10
R. R. Kale ..	10
R. P. Kaendikar ..	5
V. N. Pattack ..	3
D. N. Phadnis ..	3
M. Sikandarkhan ..	6
Ranade & Co. ..	25
K. T. Chaubal ..	5

	Rs.
N. C. Patne ..	10
V. N. Mutalik ..	3
Chief of Aundh ..	25
W. T. D. Baker ..	5
Cowasji Jamshetji ..	10
F. E Bharucha ..	2
N. Padumjee ..	5
Miss Sarah Curtis ..	75
E. Muconorkie ..	15
P. E. Percivel ..	10
J. N. ..	10
A Friend ..	5
W. H. Sharp ..	10
A. C. ..	5
P. D. Pattani ..	20
D. M. Limji Charity Fund ..	..
Through Mrs. R. D. N. Wadia ..	15
Private Secretary M.K.S. of Kutch	5
H. M. Cama ..	10
A. B. Chottria ..	5
W. V. Sandmors ..	10
F. A. ..	5
J. C. T. ..	5
Hoel ..	10
Dinshaw Petit ..	10
R W. S. T. ..	10
C. D. M. ..	5
Mrs. Ismael Jon. Mohamad ..	5
J. D. Shroff ..	2
G. V. Saoji ..	3
B. A. Brendon ..	30
Capt. Henry ..	7
J. W. Hartshorne ..	5
J. F. Tauner ..	2
St. Thomas Church, Satara ..	40
Mrs. Taylor ..	3
Cap. Gover ..	10

SHOLAPUR and BARSI STATION.

Missionaries at Sholapur at the end of the year 1914 : Miss E. B. Fowler, Woronoco Girl's School, Two Hindu Schools, Biblewomen.

Miss M. B. Harding and Miss M. L. Wheeler { Kindergarten Training School, Kindergarten, Two Hindu schools.

Rev. and Mrs. A. A. McBride, Mission Treasurer, Boy's Boarding school, Industrial Department, Leper Asylum, Two Hindu Boy's schools, Village schools, Church.

Rev. R. S. Rose, Language Study, Schools, Evangelistic Work.

Church.

The pastor of the church, Rev. T. S. Bhonsle, reports :—"The church has carried on its usual activities with enthusiasm and we have seen good results therefrom. The year has been one of considerable distress on account of famine, and yet the members of the church have not been regardless of claims upon them and have given for the support of various causes besides the usual calls on their liberality. And when the opportunity to show loyalty to our Government came, they eagerly raised a considerable amount even in their poverty to show their love for 'King and Country.' Good work has been done among Hindus, men and women. Hindu women especially have felt the contact with Christian women, and are more and more showing their desire to cultivate their friendship. Some have been led to come out to a certain extent from the bondage of custom. In all lines of work I can say we have advanced."

The School in Evangelistic Work.

Miss Fowler writes : "In school room and boarding department the aim of the Woronoco school teachers has been to build up character in preparation for Christian service. Eight have united with the church during the year. As the girls go to their homes at vacation time, they are urged to shine for Jesus, wherever they may be, and when they return to school their faces do shine as they relate their experiences in singing, and talking with people. Sometimes they go with the Biblewomen into the homes. One girl came back quite jubilant telling of the opportunities she had had for telling the 'good news,' and especially of the interview she had with a Hindu supervisor of schools, who said he had a better idea of the Sermon on the Mount than ever before because of her explanations ; and after listening and asking questions, he offered them coffee.

"One evening we were invited to come to a house to see the illuminations for the festival of some Hindu idols. It was really a great sight. If it had not been for the presence of so many idols, and the

big four-handed, elephant-faced Ganpati, one would have been reminded of a shop window in America just before Christmas. At the request of the woman, Christian hymns were sung in the presence of these idols, to a crowd of attentive Hindus who had come to see the display.

"One of the leading Brahmin ladies of the city died this year, an event which caused sadness to many. She was very forward in her enlightenment, and led other women. In soliciting funds for a small orphanage for Brahmin children, she worked beyond her strength and induced the illness which caused her death. She had been influenced for years by association with Christians, and a great solace during her last days of weakness was prayer, she never went to rest without spending much time in prayer. One day some women were overheard talking about the advancement in the education of women in India. 'But,' said one, 'It is really the Christians who are teaching us to be helpful and to work for others!' It is a great step in advance for the people to acknowledge that Christianity is a religion that reaches out and helps others.

Mother's Day.

"Mother's Day has come to India and our Christian people have adopted it, and are aiming to observe it appropriately. This was the first year, and it was taken up enthusiastically. Those who had no mother remembered the missionaries and their teachers, in some cases sending loving letters of appreciation and gratitude."

Josephine Training School and Kindergarten.

Miss HARDING and Miss WHEELER write:—"Our Kindergarten has been unusually large this year. About one hundred children were on the roll part of the time, and of these twenty are scarcely three years' old, so we do not put them into a regular class, but give up the kindergarten verandah to them, where they have a beautiful time with blocks and various toys.

Reunion.

"This year has been a specially interesting year for us because of the Training Class reunion which was held the 13th and 14th of October, at the time of the closing exercises of the Senior Class. This is the first reunion we have had since the school was started in 1902. More than a hundred girls have entered the school since then, and although they are widely scattered now, some teaching, others living in homes of their own, still a number were able to be present and seemed happy to be back, and we were equally glad to see them. Many of the mothers brought their babies, and were proud to show them off. Classmates were glad to see each other again and were full of reminiscences of happy school days.



Play ground,
Woronoco Girl's School,
Sholapur.



Girls at Woronoco School
have fine times
swinging.



Kindergarten Training Class, Sholapur *(page 38)*.



A well-ventilated school-house *(page 43)*.

"The closing exercises of the Senior Class were held out-of-doors. There was a large number present, including missionaries, English friends, Brahmins, Hindus, Parsees and Indian Christians. The program consisted in a song of welcome, a short address of welcome by our pastor, especially intended for the old girls who were back, a class history, some songs by the training classes, and by the children, a club and a ball drill by the Junior and Senior girls. Just before the presenting of diplomas by Mr. Gates, Miss Bissell gave a most helpful talk on the subject, 'After school, what?'

Closing Exercises.

"The Senior Class gave a little play which they had written representing the return of the old girls for the reunion after several years' absence.

"The first term of the new year began in November and a new class of ten girls, representing six different missions, has entered. We are glad to have this little part in the worldwide movement for Christian unity.

"Two Hindu girls' schools in the city have also been in our charge this past year. At first we had many discouraging days, for the numbers had fallen off on account of frequent but necessary changes in teachers. Now we have three of our own kindergarten graduates as teachers, and we hope they will work up the interest, not only among the pupils themselves, but also in their homes."

Hindu Girls' School.

Mr. and Mrs. McBride report:—"Since the last report, the Centenary of the mission and the Jubilee of the Sholapur church has been enthusiastically celebrated. The people will never forget the genial presence of Dr. Capen during the two days he was here. The Sholapur district deserves special mention for its share in the raising of the Centenary Fund. Nearly every mission agent and many others pledged and paid a month's salary in addition to their regular gifts to the church; this, too in a year of famine conditions. The time of the Jubilee of the church was one of joy and thanksgiving for the fifty years of growth from 10 members to over 650, besides the development of the district. And still only the fringe has been touched. The closing communion service of the Jubilee meeting was a time of real consecration to many.

Centenary.

Growth.

"The Christian community held a Loyalty meeting soon after the outbreak of the European war, and decided to contribute to the War Relief Fund. Altogether over 200 rupees have been raised. The meeting was arranged

Christian Loyalty to Great Britain.

by an Indian Christian barrister who is working here. He and the recently appointed Postmaster have increased the prestige of the Christian community among the educated people of the city.

Recruits.

"The Church has just had the great pleasure of welcoming Rev. and Mrs. L. Henry Gates on their arrival in India for work in our mission. The Sholapur people feel a great interest in the return of one whose early boyhood was spent in their midst.

Urdu Work.

"The work for Mohamedan women and girls carried on by Miss Fulcher and Miss Morgan of the Zenana Bible and Medical Mission has grown largely. To develop work among the Mohamedan men it has seemed wise to employ an Urdu-speaking preacher and Mr. McKenzie of North India was recently ordained for this purpose to work in connection with our church. It was necessary to conduct his examination for ordination in three languages, Urdu Marathi and English, that all the Council might understand the proceedings. Mr. McKenzie is proving a valuable worker and has been instrumental in bringing several adults forward for baptism.

"For a large part of the year Mr. McBride has conducted services on Sundays for members of the European community connected with the railway.

Criminal Tribes.

"There are in Sholapur about 1,100 people connected with what are known as 'Criminal Tribes' who are under Government supervision, as they are hereditary thieves, counterfeiters, etc. Mr. McKenzie conducts a weekly service for them, and but for lack of funds we would like to start a school which might prove a valuable means of reaching these outcastes.

Leper Asylum.

"There are at present forty-six lepers at the Leper Asylum. Recent changes in the management have brought the asylum more directly under our control. Mr. Bhikaji Ohol assists in the supervision of the asylum.

Boys' Schools.

"About a year ago, the Anglo-Vernacular Department of the Boys' School was moved into the city with the hope of attracting more day pupils. In the same compound is a primary school of over eighty boys which is a feeder for the more advanced school. The Vernacular school has grown owing to a large increase in the number of day pupils. There are over ninety boys on the roll, more than half of whom are non-Christians. Their daily Bible class is the only contact most of them will ever have with Christianity.

"There are about seventy boys in the Boys' Boarding Department, of all ages from five to eighteen. While most are orphans or children of at least nominally Christian parents, there are a number of Hindus. Four little boys are untainted children of leper parents, supported by the Leper Mission. All the boys have some form of industrial work daily, sewing and cleaning for the little boys, weaving and carpentry for the older ones. A number of boys not fitted for further study are working all day in the carpentry department. The weaving department produces much of the cloth used for the boys' cloths, towels, colored curtains, lap-robes, etc. We feel this industrial department is a very valuable part of the work. Several boys have been sent here from other places for training. Fourteen boys from the Boarding Department united with the church in July.

Boarding Department.

"As a part of their Christian Endeavor work the older boys do all the janitor work of the church. They also help in the Sunday Schools for Hindu boys in the city. During last winter nearly every Saturday a group accompanied a preacher to nearby villages for evangelistic services. This work was interrupted by the departure of the preacher to the theological seminary. The teachers have done voluntary work in the city on the streets, and at our three school centres.

Christian Endeavor.

"The teachers meet once a month to discuss subjects of vital interest to them in their work, such as: Arrangement for the School, Personal life of the teacher, Best methods of Teaching various subjects: How to make Teaching more effective, etc."

Barsi Town and the large Mogalai District have been in the past included in the Sholapur District.

Rev. and Mrs. L. S. Gates are located here; evangelistic work in the Western Sholapur District, and the Mogalai Territory, schools, Biblewomen, and a small orphanage.

Mr. and Mrs. GATES report:—"As acquaintance with the people of Barsi grows, we see more and more the opportunities for good work. Mr. Chandkar and his wife have lived here for some years, and their influence has been good. We have seen no intentional opposition, and our relations with the people have been pleasant. A government officer whom we did not meet till some time after coming here expressed regret he did not make our acquaintance earlier so that he and his family could have learned more of Christianity. Since his transfer to a distant place he has continued his warm interest in us, his new-found friends. He said that his family might not

Barsi Work.

become Christians, but he would like them to know more of our religion.

"Mrs. Gates finds it very pleasant to meet the leading women of the town in their weekly club gatherings, and warm friendships are forming.

Barsi Needs.

"The great needs of the Barsi station are a hall in the town for preaching services, lectures and magic lantern entertainments, and a kindergarten. There is no place where we can meet the people of the town except at our own house, and that is not suitable for public meetings, although we are obliged to use it for our Christian services until we get a better place. We have the land on which we could build if we had money for a building.

Vows.

"After the famine conditions that prevailed last year, there is great rejoicing over the abundant rain of this season, and district churches are looking up. A monthly conference with the leading Christians of the Mogalai churches has helped them to come into more cordial relations, and the previous cliquish tendencies are giving way to a spirit of mutual helpfulness. The strong faith of the simple village Christians is sometimes shown in touching ways, and the Hindus come to the Christians for comfort in times of distress. It is not uncommon for Hindus to ask Christians to pray for them, and to make vows to give or do certain things in return for blessings. A Hindu woman covered the road to our Church, two and a half miles, by repeated prostrations, in fulfillment of a vow for her husband's recovery. A man brought two rupees worth of grain in return for answered prayers for his wife's recovery. Some of our Christians still cling to the custom of making vows. It seems an undesirable relic of Hinduism. It is like bargaining with the Lord, and buying His mercies. When the answer is not what is desired, it must tend to shake the faith of the maker of the vow in God's unfailing goodness.

"How to use money properly, is a matter that Christians and non-Christians alike should think about. When crops are good and times are easy more attention is given to worldly pleasures, festivals, clothing and ornaments. Education, savings bank account, manufactures, permanent improvements on real estate, etc., are not the first things thought of when money comes in. Christianity is not a sure cure for inordinate love of ornaments and an inclination to run into debt. But there is evidence to show that the Christian community is rising in the moral scale.

"The rapidity with which things move in the tropics was illustrated recently in the case of a man who was arrested for cruelty to animals. His ox had a large raw sore on the neck which was

continually being chafed by the yoke. The veterinary surgeon was within ten minutes' walk, but it took three weeks for the police to send the ox to him for a certified statement as to his fitness for work. The man did not get off without a good fine.

"A strange but not unusual kind of neighbourly feeling was shown in a small town in the Mogalai. A Christian carpenter had made a cart for sale. The head man of the village was so pleased with it that he took it for his own without asking the price! The carpenter's profit comes in trying to show a meek and quiet spirit when despoiled of his goods.

"The little school shown in the accompanying picture is carried on under various difficulties. No complaint can be lodged for lack of ventilation, yet there are disadvantages. While open to the various breezes, it is also open for easy inspection by passers-by. Often a crowd of interested parents and guardians gathers, to see what the white person is going to say. And a wall is formed around the walless school. If some hapless boy fails to answer a question as soon as his especial watcher thinks he should, he may hear a taunt: 'Why don't you answer, you idiot?' or, the answer may be supplied by the on-looker, or as sometimes happens, a bony arm may come through the human wall, and the unsuspicious boy receive a cuff from an irate mother, who is wishing to uphold the wisdom of her house, as she calls out in a harsh tone that he had better at once, or——

"We long for more strength and funds with which to push the work in this large district, where it seems the harvest is only waiting to be gathered. This district is approximately 120 miles in length to thirty miles in breadth, and far beyond this stretch regions where no Christian has ever worked. The few agents are but as very small tapers in the midst of surrounding darkness—but their light does shine, and other tapers are being lighted, for which we thank God, and take courage."

First Impressions.

Mr. and Mrs. L. H. Gates:—"India, as represented by the American Marathi Mission, had a beautiful welcome for us, expressed in floral garlands, receptions and native dinners. It has all been a splendid tribute to the long service in the Mission of Rev. and Mrs. L. S. Gates. Everywhere their friends have gathered around us, and we have found in them a friendship which is based on a mutual love for Jesus Christ. The happiness of the Christian people shows us what God wants other faces to express after our years of service; and we grow impatient of our helplessness because we cannot speak their language. But the children laugh in our language, at least, and it warms our hearts to hear their happy voices and to know that they, too, are glad that we are here.

"The passive blankness of the lower classes speaks of many generations of endurance which has made them fatalists; but the bright faces of the school boys speak of hope and promise for India. And the heroism of the enquirer who is even now deciding to leave father and mother, wife and child, wealth and caste for the sake of Christ makes the service of a life-time worth while. Such an instance but indicates the presence of the harvest and for this and for many reasons unexpressed here, we are glad God has brought us to India."

SHOLAPUR DONATIONS.

RECEIVED BY MISS FOWLER.

	Rs.
Monson, S.S. ...	66
Miss M. E. Salisbury and Friends	139
Framingham, Mass. ...	45
Westfield, S.S. ...	92
Mrs. Reed ...	40
Sum Beams, C.E., Sholapur ...	24
S.S., Brighton, Msss. ...	61
Miss Emily Wheeler ...	423
Mrs. J. E. Goldthwait ...	150

RECEIVED BY MR. B. HARDING.

	Rs.
Mrs. Henry Blodget and Friends, for Kindergarten ...	197
Miss A. Ferrey and Friends, for Kindergarten ...	63
Miss F. E. Thompson, for Kindergarten ...	139
Miss Danetta Lowe, for Orphan...	33
S.S., Ellington, Conn., for Orphan. through Miss Dorothy McKnight ...	61
Cong. S.S., Jamaica, Vt., for Orphan, through J. S. Robinson, Esq. ...	14
S.S., Hemet, Cal., through Mrs. Howard, for Orphan ...	110
Memorial Church, S.S., Springfield, Mass., through Mrs. Arthur E. Richardson, for Orphan ...	60
Government Grants ...	291
Jiwan Gaikwad ...	1

RECEIVED BY MR. McBRIDE.

	Rs.
F. P. McBride ...	76
A Friend ...	59
Miss Wheeler ...	1,337
F. W. Sass ...	15
Austin High School ...	12
Atlanta ...	15
Miss Nourse ...	63
Miss Priest ...	45
Jericho Center ...	21

RECEIVED BY REV. L. S. GATES.

	Rs.
Government Grants ...	281
Miss Wheeler ...	541
Bible Society, Biblewomen ...	258
" " Colporteur ...	120
C. S. Bates, for Waterworks ...	152
Canandaigna, N.Y. ...	151
Friends ...	120
E. H. K. ...	15
Mrs. Ward ...	30
Thomaston, Ct. ...	15
South Winsor, Ct. ...	45

WAI STATION.

The missionaries at Wai, are:

Mrs. Sibley, superintending church and district work.
Miss Gordon, Schools and superintending district work.
Dr. and Mrs. Beals, Hospital-evangelistic work.

Mrs. SIBLEY writes:—"In May 1913 Rev. K. H. Gaikwad, son of the first pastor of the Wai Church, was ordained and installed pastor. During last year and this, several new members were received to fellowship and communion, some on profession of faith, others by letter. In March of this year a most desirable site for our much needed place of worship was secured. These things have given new courage and great joy to us all. The Christians with self-denial and earnest effort are raising a fund to help build the Church. Our faith and hope expect to see the building completed in 1915. It will be a glad day, for which we have long prayed and waited. I am sure many will rejoice with us in these indications of growth and prosperity; and will pray that God's power working in all hearts may make the church a holy church, in which many will find a true spiritual home.

Wai Church.

New Building.

"At the end of 1913, a weaver and his wife who had been under instruction for nearly a year were baptized. They are still babes in Christ, but are glad to be numbered among His followers. The man has a loom and is supporting his family by weaving. They have had difficulties to meet, but have gone on patiently. The Christians have given them cheer and encouragement and the pastor goes often to instruct and pray with them.

"It is a satisfaction to report the faithful and earnest work of the preachers, Biblewomen and Colporteur, and their increasing sense of responsibility for the spiritual welfare of all classes. Their opportunities are great and many. We pray that they may pray and labour, *expecting* large results.

Evangelistic Work.

"In February Rev. I. B. Bawa came for evangelistic services. He was assisted by our band of preachers and musicians, and made effective use of the Steriopticon. His sermons and loving, Christian fellowship inspired and helped all. Mr. Bawa's addresses to non-Christians in Wai and villages were heard with great interest and close attention by large audiences. God is owning and blessing the seed-sowing and our vision of the glad harvest time grows near and sure; and we praise the Lord of the harvest for the manifestations of His power.

"The Abbott Home has received this year two young widows, each with two children. There has been one marriage, that of one who came several years ago—a child widow. Little Radha, very dear to her widowed mother's heart, died after a brief illness.

The Abbott Home.

"Thus come changes, glad and sad; yet God's love is unchanging and His care is over all."

Miss GORDON writes:—"Of the ninety-five pupils in this school, fifty-two are Christians, and the remainder Mahomedans, Marathas, Dhors, Chambhars, Mahars, Mangs and Sweepers. For several years the building has been too small. It has not seemed wise to enlarge it, as for many reasons we have felt that, when possible, we ought to move the school nearer the mission bungalows, a mile away. Early in the year a good and convenient site was secured. A few weeks ago we were made very happy by a letter from Miss Lamson, in which she said the W. B. M. had voted us half the cost of the proposed new building, when they could raise it. In anticipation of having the school on this side of the town we have opened a class in an old building on the new property. So far we have gathered in twenty-five children, all from this neighborhood. More are coming when the harvest is over.

The Station School.

"The 155 pupils in our three Girls' Schools are just as dear and winsome and as full of life and mischief as you will find anywhere. It is true, they have not been taught at home to be unselfish. So each girl wants the largest slate, the best pencil, the newest book and so on. If by mistake one girl pushes another she is likely to get the same in return. At home by crying and sulking they usually get what they want. They try the same plan at school. So the teachers have their hands full and need great patience and tact. But here as everywhere love and kindness win out.

Girls' Schools.

"Good work has been done in our five village schools, and in the Wai Mahar Wada school. There are 167 children in these schools. The teachers have been enthusiastic, the children responsive and I have returned from my visits to them with a full heart for the privilege of touching the lives of these bright Indian boys. The teachers are respected and have the confidence of the people. Their work is not confined to the school-room. The people turn to them for help in many things. The sympathy and helpfulness of the teacher and his wife pave the way for many a talk about the One who meets every need.

Village Schools.



The windmill at Wai Hospital excites great curiosity.



The Tuberculosis Ward at Wai is a source of great satisfaction

(page 17).



A scene at Wai Hospital: Diseases of the eye are very prevalent in this land.

"In Shendurzana and Khanapur after long waiting and effort we have now our own buildings with comfortable quarters for both the school and teacher's family. More and more these scattered families are becoming lights and a leavening influence in these villages."

Dr. BEALS writes :—"With the close of 1914 we complete the first full calendar year for the new hospital, and the year of deepest satisfaction in our work of any in our experience of fifteen years in India. That the latter has been largely a result of the former doubtless goes without saying.

Encouragement.

"After struggling for years with dirt, dark rooms, and all but hopelessly inadequate accommodation and equipment, to be able to walk into wards flooded with the purifying, health-giving light that India is provided with so lavishly but shuts out of its homes so stubbornly; to be able to step into a spotless operating room, and receive surgical dressings out of a modern sterilizing plant; to be able to confirm or determine the diagnosis in a fairly well equipped laboratory; to feel that one can say, 'yes, we can help you,' to every patient for whom there is hope, instead of constantly sending away large numbers of the most serious cases because we had no place for them or equipment with which to care for them,—all this has helped to fill our spirits with exultation and our hearts with profound gratitude. And many other factors have contributed, first of which is the fact that people have been willing to come into the hospital from far and near in much larger numbers than we had anticipated. The hospital, carefully planned for what we considered the demands would be for a long time to come, has been many times, during this first full calendar year, full to overflowing, so that we did not have a single place to take in another patient, except as they would lie on the veranda floor outside. To do something in the Tubercular wards for those needy sufferers has been a joy.

Full to overflowing.

"Another deep satisfaction has come in the unexpected readiness of so many of the higher castes to lie in the same ward and even side by side with the lowest castes, whom to touch is considered vile pollution. And most of all has it been heartening to find their constant readiness to listen to the Gospel Message that is daily taught them so faithfully by preacher and Biblewomen. One Brahmin said after he had his sight restored by an operation for cataract, 'You have given me sight and now you offer me peace; what more could this world give!'

"The work of the year has only been possible by the faithful and efficient co-operation of our assistant, Anandrao, and our devoted nurses."

Women's Ward.

Dr. Rose Beals writes:—"This year our Abbott Maternity Ward has been opened for patients. We feel that by its help several lives have been saved which, humanly speaking, would otherwise have been lost. One case, who has just left the Hospital, was of special interest to us. We are giving a picture of her with her baby on another page. She belongs to one of the leading Brahmin families in Wai. Though a serious operation had to be performed, both mother and boy came out of it alive and well and the mother was exceedingly happy. With such an intelligent mother, and one who had real confidence in us, we were able to give instruction such as I believe will be really followed. This baby boy will not get opium every day. He will have regular feedings and baths, and some treatment in many ways new to them.

Bible Taught.

"Our Dispensary has latterly been especially full. One Bible-woman, alone, has been unequal to the task of teaching such a room full of impatient women and crying babies. So two Biblewomen have come regularly and worked hard for two or three hours. We are printing a picture on another page of the women as they wait, with Ashmabai Biblewoman, at the right as she sits teaching them. Among the patients, babies are greatly in evidence.

Advice to Mothers.

"In the last few weeks, we have had many cases of pneumonia, bronchitis, and dysentery. No matter which disease it is in the baby in hand, I end my advice to the mother with an appeal to stop giving opium. I try sarcasm, I appeal to mother-love, I attempt stern commands, I try argument. I often wonder whether in time we can make a real impression on opium-giving in this valley. It is like the slow, slow impression that Christianity is making. Every day it is sung and talked in the Hospital Dispensary, often with great power. But we need prayer that the fruits of the work may abound."

WAI DONATIONS.

RECEIVED BY MRS. SIBLEY.

For Wai Church Site.

	Rs.
Miss F. A. Gardner ...	10
Mr. Ray Phillips ...	10
Mr. Bowen ...	10
Mrs. Chester Pond ...	304
Cong. Ch. S.S., Chatham, O. ...	60
Mrs. S. B. Holman ...	60
Miss J. E. Stone ...	300
Mr. and Mrs. Henwood, by Miss J. P. Gordon ...	125
Dr. and Mrs. J. E. Abbott ...	2,000
Mr. Wakie ...	5
Miss Denison ...	5

For Abbott Home and Orphanage.

	Rs.
Mission to Lepers, per R.B.D. ...	170
Mrs. Evans ...	74
Miss Evans ...	46
Mrs. Dunwoody ...	304
Miss Spalding ...	88
Birmingham S.S., Toledo, O. ...	12
Miss Frazer ...	33
Rev. A. D. Carter ...	75
Mr. A. Washington ...	15
Mrs. M. M. Farwell ...	4
Miss Ruth Stephenson ...	59
J. W. Gordon, Esq. ...	61
Miss Kate Gordon ...	46
Mrs. S. B. Holman ...	76
Mrs. Bosanquet ...	74
Ann E. Shorey-Fund ...	103
Miss Wheeler ...	294

For Evangelistic Work.

	Rs.
Peoples Church, St. Paul ...	213
Mr. Cahoone ...	304



In the Abbott Maternity Ward (page 18



Bible Class, Wai Hospital.

STATISTICS.

I. GENERAL STATISTICS FOR THE YEAR ENDING DECEMBER 31, 1914.

Name of Station or District.	No. of Outstations.	When Established.	Population of Field.	Indian Christian Workers.							Church Statistics									Educational Statistics.									Native Contributions.		Medical Work.	
				Foreign Missionaries.	Ordained Preachers.	Unordained Preachers.	Teachers.	Biblewomen.	Others.	Total Indian Christian Workers.	Places of Regular Meeting.	Organized Churches.	Churches Entirely Self-Supporting.	Communicants.	Added by Confession, 1914.	Adherents.	Average Attendance.	Sabbath Schools.	Sabbath School Membership.	Theological Seminary.	Students for the Ministry.	Boarding & High Schools.	Pupils. Boys.	Pupils. Girls.	Other Schools.	Pupils. Boys.	Pupils. Girls	Total Number under Instruction	For Christian Work.	For Education	Number of Hospitals and Dispensaries.	Patients
																												Rs.	Rs.			
...bay City ..	1	1813	200,000	7	2	2	44	3	6	57	2	1	1	282	9	366	400	7	719	...	..	3	200	93	8	321	127	741	1,911	3,484	1	4,340
...ednagar City ..	3	1831	34,000	12	5	4	3	11	1	24	9	2	2	1200	50	1631	1500	17	1332	1	32	6	566	348	7	220	279	1445	1,615	2,282	1	12,404
...ner District ..	19	..	80,000	...	6	5	23	2	...	36	31	9	...	581	39	959	405	19	471	...	...	..	...	...	18	368	105	473	683	271	...	...
...gaon	13	1857	40,000	...	4	7	16	5	...	32	22	6	...	340	16	562	230	10	285	...	...	...	...	...	10	237	47	284	494	9	...	...
...r	9	1888	18,000	...	2	3	13	2	..	20	12	7	...	402	7	700	231	9	334	...	...	...	...	...	9	201	51	252	145	50	...	...
...ala ..	36	1857	150,000	4	13	4	55	9	3	84	41	15	2	2827	64	4561	1332	40	1431	...	...	3	137	66	37	837	313	1353	1,044	433	1	4,504
...uri ..	26	1860	75,000	2	4	5	40	5	3	57	26	10	1	1061	61	2043	915	28	1012	...	...	4	203	147	24	690	135	1175	772	150	1	3,986
...r ..	11	1841	88,000	3	3	2	12	7	2	26	6	4	1	422	13	853	290	9	421	...	...	4	122	73	7	126	30	351	209	24	...	..
...ra ..	7	1849	450,000	2	3	4	20	2	4	33	2	2	1	113	2	250	98	8	319	...	...	1	28	8	7	212	113	361	396	323	...	..
...	6	1892	80,000	4	1	3	20	3	5	32	2	1	1	101	8	210	155	12	450	...	...	1	60	35	9	158	164	417	624	22	2	17,847
...lapur ..	10	1862	200,000	6	2	5	35	1	3	46	5	5	1	806	45	1514	362	11	930	...	...	5	145	169	11	330	137	781	1,039	400	..	...
...si ...	6	1912	300,000	4	1	5	6	3	...	15	7	3	...	206	13	330	160	8	186	...	...	...	...	...	8	154	16	170	153	452		
Totals ..	147	...	1,715,000	44	46	49	287	53	27	462	165	65	10	7841	327	13,979	6138	178	7990	1	32	27	1461	939	155	3854	1517	7803	9,585	7,900	6	43,08
Totals for 1913..	147	...	1,750,000	41	43	46	364	57	32	542	150	62	10	7021	684	14,317	6749	174	7777	1	30	21	1524	887	158	3801	1695	7437	9,580	12,409	6	36,753

II. CHURCH STATISTICS FOR THE YEAR 1914.

District.	Names of the Churches.	Year of Organization.	Names of Pastors and others in charge of Churches at the close of the Year.	Communicants.						Baptized Children			No. of Catechumens.	Whole number of Christian Community.	No. of Villages in which Christians live.	Contributions during the Year.		
				Received on profession during the Year.	Net Gain or Loss.	No. at the close of the Year.	Males.	Females.	No of Readers.	Baptized during the Year.	Net Gain or Loss.	No. at the close of the Year.				Rs.	As.	Ps.
Nagar Bombay City	Bombay ..	1827	Rev. John Malelu ..	9	+12	282	151	131	268	5	−53	95	3	336	4	1,911	0	0
	Ahmednagar ..	1833	Rev. R. A. Hume & Rev. R. Sathe ..	34	− 1	1034	419	615	950	10	+12	339	14	1387	7	1,511	0	0
	Ahmednagar 2nd ..	1892	Rev. B. P. Umap ...	16	−15	166	98	68	60	9	+15	63	15	244	4	104	4	6
Parner	Parner ..	1856	Rev. B. S. Hivale ..	2	+ 3	34	20	14	11	3	+ 1	16	5	55	1	45	0	0
	Jambgaon ...	1879	Mr. R. R. Suryavanshi ...	5	− 9	35	52	33	15	1	−16	44	10	139	1	62	2	9
	Hingangaon ...	1888	Rev. R. D. Gaikwad ...	5	...	81	48	33	23	1	+ 1	68	12	161	1	81	13	0
	Kanhur ...	1888	Rev. B. B. Gorde ..	12	+10	79	45	34	...	4	+ 3	47	5	131	1	96	13	6
	Dhavalpuri ...	1892	Mr. J. B. Gaikwad ...	..	− 3	67	21	26	29	2	− 1	39	27	133	1	47	1	0
	Hanga ...	1897	Rev. L. S. Hivale ..	3	− 7	78	47	31	40	3	− 1	43	6	127	1	165	2	3
	Nimbalak ...	1908	Rev. T. Y. Sonavane ...	7	+11	94	50	44	10	22	+ 6	57	10	161	1	55	14	6
	Astegaon ...	1908	Rev. B. P. Umap ..	..	+ 1	38	15	15	...	2	+ 3	17	5	52	1	17	7	0
	Chas ...	1911	Rev. T. B. Gaikvad ..	5	+ 2	75	44	31	...	...	...	18	25	...	3	111	14	9
Kolgaon	Kolgaon ...	1857	Vinayak C. Uzagare ..	3	+ 3	119	56	63	21	3	+ 3	50	27	196	4	182	5	0
	Khandala ..	1878	Dagdoba K. Uzagare ..	2	+ 2	43	27	16	9	...	...	18	9	70	3	63	2	0
	Mirajgaon ..	1893	B. V. Bhosale ..	3	+ 3	42	19	23	15	3	+ 3	25	13	80	2	62	6	0
	Hivre ...	1900	Dagdoba K. Uzagare ..	1	+ 2	39	22	17	13	...	...	15	7	61	2	83	12	0
	Valki ...	1900	Dagdoba K. Uzagare ..	2	+ 2	48	20	28	15	...	...	14	7	69	3	41	8	0
	Ralegaon ...	1914	Vinayak C. Uzagare ..	5	+ 5	49	33	16	9	6	+ 6	23	14	86	4	61	6	0
Jeur	Shendi ...	1888	Rev. A. B. Kshirsagar ..	.	+ 3	34	15	19	20	...	...	36	3	73	1	12	8	3
	Jeur ...	1888	Rev. B. P. Umap ...	..	−10	60	39	21	40	9	− 4	48	3	111	2	21	2	0
	Vadgaon ...	1888	Rev. B. G. Bhingardive ...	..	−14	57	21	36	30	...	− 9	51	4	112	2	19	11	3
	Pimpalgaon ...	1892	Rev. B. G. Bhingardive ..	..	−73	52	23	29	24	1	−58	49	4	105	2	35	2	6
	Bahirwadi ...	1896	Rev. B. G. Bhingardive ...	7	+ 8	85	48	37	32	5	− 9	51	4	100	3	19	7	0
	Savedi ...	1901	Rev. Ravaji Sathe ..	..	...	36	14	22	24	...	...	30	4	70	4	16	14	0
	Dongargaon ...	1914	Jeur Committee ..	..	+78	78	47	31	22	4	+49	49	2	129	2	19	15	0
	Chanda ..	1856	Rev. Prataprao V. Gorde ...	..	− 5	126	65	61	22	...	...	69	24	219	3	52	13	9
	Pachegaon	1858	Rev. Krishnarao R. Hivale		− 3	108	52	56	28	26	+25	69	15	192	10	37	14	3

	Shingave Tukai	..	1860	Rev. Prataprao V. Gorde	..	...	...	265	136	21	22	6	1	7	266	6	3,000	27	5	
Vadala.	Sonai	..	1861	,, Krishnarao R. Hivale	..	...	-11	118	66	52	20	17	+29	89	9	216	10	10	9	6
	Javkheda	..	1887	,, Jakhoba H. Gorde	..	4	- 6	253	136	117	18	3	+ 3	134	338	725	12	29	15	3
	Vadala	..	1890	,, Jivantrao S. Rahotor	..	38	+21	376	180	196	371	12	+ 9	167	20	558	2	484	8	9
	Mukindpur	..	1893	,, Jacob C. Salave	..	..	- 5	74	37	37	10	..	-15	57	5	132	3	19	4	9
	Avhana	..	1896	,, Jakhoba H. Gorde	..	3	+ 1	181	98	83	23	..	+ 1	133	85	399	18	43	10	0
	Nevasa	..	1901	,, Jacobrao C. Salave	..	..	-15	119	58	61	12	4	-19	89	5	213	7	32	6	3
	Kharwandi	..	1902	,, Krishnarao R. Hivale	..	..	..	37	16	21	6	..	..	21	5	63	1	16	6	6
	Khavata	..	1903	,, Prataprao V. Gorde	..	1	..	49	31	18	4	..	..	30	10	98	1	15	3	0
	Pimpri	..	1911	,, Bhaurao M. Ankaipgar	..	..	..	170	113	57	22	2	+ 2	59	175	404	13	56	12	6
	Tamaswadi	..	1912	,, Krishnarao Hivale	..	..	- 1	109	52	57	4	..	..	69	..	178	3	0	12	0
	Bhenda	..	1914	,, Tukaramaji S. Dethe	..	..	+49	49	21	28	20	..	+18	18	30	97	2	57	9	6
Rahuri.	Khokar	..	1855	Rev. Apaji Bhonsale	..	13	+ 8	75	45	30	14	10	-35	65	74	214	5	53	9	0
	Shingve Naik	..	1855	,, Ramaya Bandelu	..	3	-23	66	36	30	15	3	-40	73	8	147	3	19	10	9
	Rahate	..	1858	,, Govindrao Lokhande	..	7	-51	140	81	59	27	17	+13	81	10	231	10	90	3	9
	Vambori	..	1860	,, Ramaya Bandelu	..	4	+ 3	86	53	33	28	8	-10	86	10	182	2	49	8	9
	Rahuri	..	1861	Mr. Ratnakarrao Wagchore	..	30	-13	247	135	112	150	47	-27	201	20	468	6	412	6	6
	Katarad	..	1886	Rev. Ramaya Bandelu	..	..	- 1	53	27	26	7	4	+ 8	30	5	97	2	15	12	9
	Bahamni	...	1899	,, Ramaya Bandelu	..	..	- 4	120	65	55	14	9	+ 9	36	5	161	3	15	12	6
	Baragaon Nandur	..	1900	Mr Bagaji Angre	..	1	+ 5	82	48	34	12	12	+24	54	10	146	4	13	15	9
	Belapur	..	1901	,, Rajaramaji Gorde	...	3	+ 6	92	41	51	24	5	+ 8	115	20	227	5	64	4	6
	Chitali	..	1914	,, Sidoba Rambarware	...	..	..	100	65	35	22		..	55	15	170	6	36	9	9
Sirur.	Sirur	..	1855	Rev. M. K. Amolik	..	13	-49	325	141	184	308	9	- 5	255	30	610	1	146	0	0
	Pimpalner	..	1902	,, M. K. Amolik	..	..	+ 1	21	14	7	6	...	+ 8	29	15	65	1	2	0	0
	Palave	..	1908	,, R. K. Amolik	...	..	-23	44	30	14	20	2	..	28	45	117	1	57	4	0
	Ranjangaon	..	1913	Mr. J. C. Kasote	..	..	- 1	32	17	15	8	..	+ 8	15	14	61	1	3	12	0
Satara	Satara	..	1855	Rev. Prasadrao Makasare	..	1	-36	97	45	52	80	12	- 36	67	15	220	4	886	0	0
	Koregaon	..	1904	Rev. Gangaramji T. Gaikwad	..	1	- 6	16	8	8	16	1	-12	14	10	30	6	10	0	0
Wai	Wai	..	1872	Rev. K. H. Gaikwad	..	8	+19	101	42	59	89	25	+22	87	22	210	8	623	12	6
Sholapur.	Sholapur	..	1864	Rev. T. S. Bhonsle	..	42	+26	680	315	365	449	63	+41	600	29	1,309	3	863	6	0
	Angar	..	1886	,, D. V. Bhambal	...	2	..	46	22	24	15	1	+ 2	35	..	81	1	44	4	0
	Madhe	..	1886	Mr. P. K. Ravade	..	..	..	37	19	18	7	..	+ 1	11	..	48	1	42	12	0
	Shetphal	..	1886	,, P. K. Ravade	..	..	..	15	7	8	5	..	..	15	..	30	1	12	12	0
	Sholapur 2nd	..	1901	,, B. A. Ohol	..	1	+ 1	28	10	18	18	..	+ 2	2	16	46	1	75	2	0
Barsi.	Dhotre	..	1874	Rev. V. R. Chandkar	..	4	- 3	65	34	31	15	6	+ 1	51	..	116	1	111	0	0
	Watwad	..	1875	Mr. V. M. Dethe	..	7	- 3	116	56	60	39	7	- 7	63	..	179	1	26	4	0
	Manjari	..	1902	,, S. K. Sasane	..	2	+ 2	25	11	14	8	..	- 2	10	..	35	1	16	4	0
				Totals for 1914..		327	-147	7,841	3,943	3,891	3,713	483	- 47	4,804	1,442	13,979	240	9,585	3	9
				Totals for 1913..		684	+222	7,921	3,979	3,942	3,602	589	- 58	4,807	1,589	14,317		8,515	5	11

III. EDUCATIONAL STATISTICS FOR THE YEAR ENDING DEC. 31, 1914.

NAMES OF SCHOOLS AND DISTRICTS	Number of Schools	Number of Pupils								Received to Communion during year	Number of Christian Boys	Number of Christian Girls	Number of Non-Christian Pupils	Number of Boarding Pupils	Amount of Fees	Amount of Government Grants
		Secondary			Primary			Special	Grand Total under Instruction							
		Boys	Girls	Total	Boys	Girls	Total									
															Rs.	Rs.
ission High School, Bombay ...	1	78	16	94	47	42	89	12	195	4	90	63	42	141	3,067	5,294
hool for the Blind, Bombay ...	1	..	...	...	30	23	53	..	53	..	30	23	...	53		2,000
eological Seminary, Ahmednagar ..	1	5	...	5	40	...	40	...	45	...	45	...	...	45		
ion Training School, Ahmednagar ...	1	32	...	32	...	..	...	..	32	..	32	...	..	...		
ission High School, Ahmednagar ..	2	53	...	53	129	...	129	...	182	147	147	..	35	53		4,154
rls' Boarding School, Ahmednagar ...	3	297	...	297	147	...	147	111	555	...	210	27	318	145	4,134	10,514
ble Women's Training School, Nagar, ..	2	..	98	98	11	194	205	46	349	29	11	268	24	160	101	5,490
ys' Station School, Sirur ..	1	..	10	10	...	...	...	..	10	...	..	...	...	...		
verly Girls' School, Sirur ...	2	35	...	35	87	...	87	...	122	10	60	6	56	45		690
ys' School, Sholapur ...	2	..	18	18	...	55	55	..	73	3	...	50	23	29		710
oroneco Girls' School, Sholapur ...	2	25	...	25	105	1	106	15	146	14	84	..	64	65	725	1,562
ndergarten and Training School, Sholapur	1	..	..	...	...	80	80	8	88	16	...	88	..	85	192	657
	2	..	23	23	34	57	91	...	114	...	31	71	12	19	700	291
ation and Common Schools :—																
Bombay ...	8	..	..	...	321	127	448	...	448	...	13	...	435	..	417	1,088
Ahmednagar ...	5	..	...	...	38	279	317	...	317	...	...	20	275	...		973
Parner ..	18	..	...	...	368	105	473	..	473	...	86	48	389	...		750
Kolgaon ...	10	..	...	...	237	47	284	...	284	...	41	24	219	..		550
Jeur ..	9	..	...	...	201	51	252	...	252	..	89	39	133	...		451
Vadala ...	40	81	6	87	893	873	1,266	..	1,353	36	460	247	646	97	433	2,417
Rahuri ...	28	..	...	...	803	282	1,175	...	1,175	31	257	267	651	199	150	3,009
Sirur ..	7	...	...	...	126	30	156	...	156	...	26	7	128	..		196
Satara ..	8	25	7	32	41	26	67	262	361	...	29	25	306	30	183	1,653
Wai ..	10	..	...	..	60	35	95	322	417	3	28	27	267	6	22	1,065
Sholapur ..	11	..	...	..	296	137	433	...	433	..	5	...	428	...		864
Barsi ..	8	...	...	...	154	16	170	...	170	..	17	4	149	...		281
Totals ..	183	631	178	809	4,268	1,960	6,218	776	9,303	293	1,782	1,304	4,595	1,172	10,124	44,509

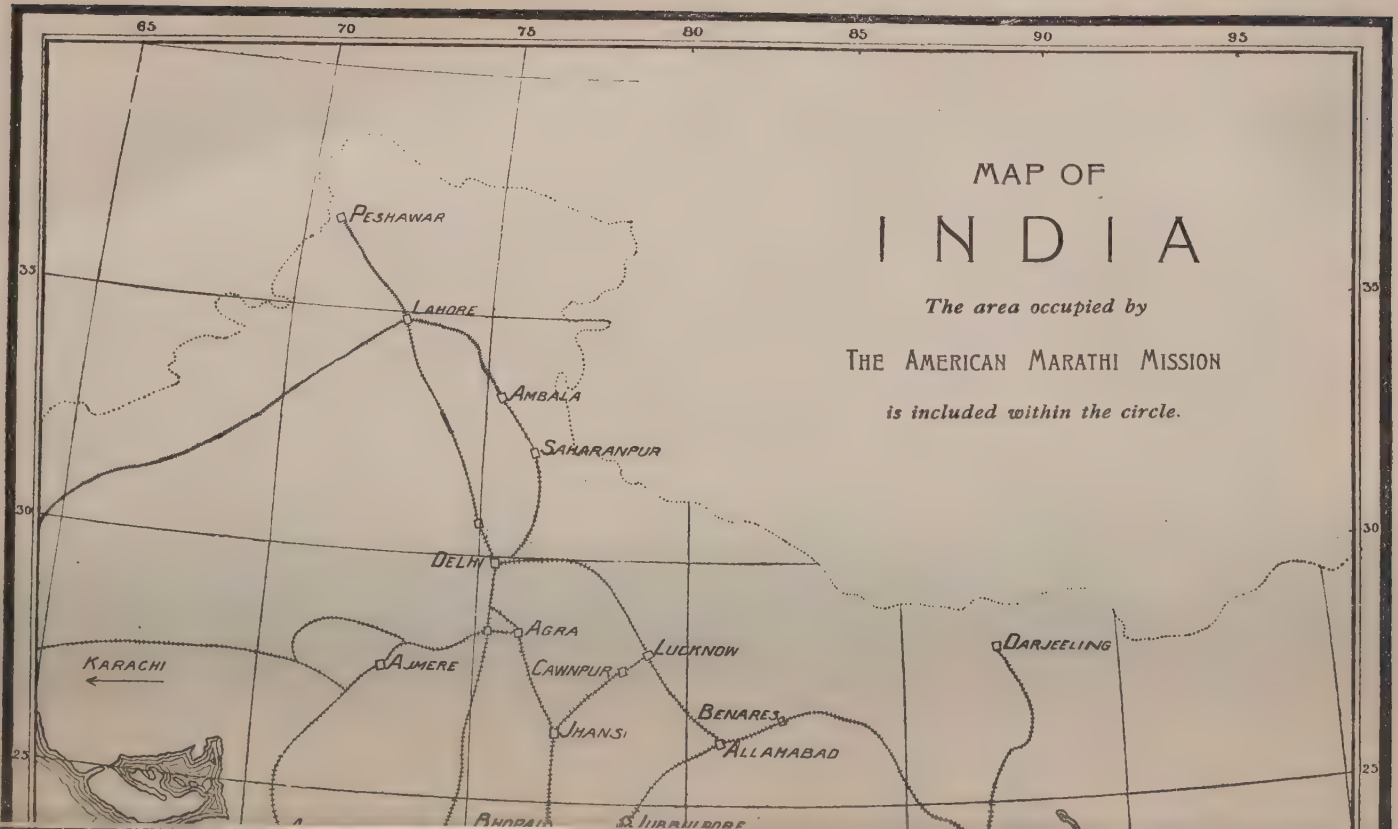
Places and Physicians.	Number of New Patients.	Number of Old Patients.	Total No. of Patients.	Christians.	Hindus.	Mohamedans.	Others.	Fees.		
								Rs.	A.	P.
Bombay—										
Dr. Gurubai Karmarkar	1,866	2,474	4,340	3,312	627	195	206	646	14	6
Ahmednagar—										
Dr. R. P. Hume, Dr. Stephenson, and Dr. Proctor	...	..	12,404	...	...	...	..	1,284	13	9
Vadala—										
Vithalrao Ohol	895	3,609	4,504	3,090	817	585	12	27	0	0
Rahuri—										
Dr. W. O. Ballantine and Shripatrao Salve	2,,99	1,187	3,986	558	2,530	898	...	90	12	6
Wai—										
Dr. L. H. Beals and Dr. (Mrs.) R. F. Beals	9,175	8,672	17,847	1,519	15,181	1,147	...	1,676	7	3
Totals	14,735	15,942	43,081	8,479	19,155	2,825	218	3,726	0	0

American Marathi Mission Report.



T80
ZM3A
915

1915.


MAP OF
INDIA
The area occupied by
THE AMERICAN MARATHI MISSION
is included within the circle.
65
70
75
80
85
90
95
35
30
25
PESHAWAR
LAHORE
AMBALA
SAHARANPUR
DELHI
AGRA
AJMERE
KARACHI
CAWNPUR
LUCKNOW
JHANSI
BENARES
ALLAHABAD
DARJEELING


BOMBAY
POONA
AHMEDNAGAR
HYDERABAD
ARABIAN
SEA
GOA
BANGALORE
MYSORE
MADRAS
MADURA
JAFFNA
TUTICORIN
CEYLON
BAY
OF
BENGAL
RANGOON
RAHURI
VADALA
AHMEDNAGAR
BOMBAY
SIRUR
POONA JUNCTION
DHOND JUNCTION
BARSI
MAHABALESHVAR
WAI
SHOLAPUR
SATARA
20
15
10
70
75
80
85
90

MISSION AREA.



Approximate Parish for each District.

Bombay City (total population about a million).

	No. of villages.	200,000 Population.
Ahmednagar City		34,000
Parner District	125	80,000
Kolgaon „	90	50,000
Jeur „	30	18,000
Vadala „	150	80,000
Rahuri „	168	100,000
Sirur „	100	88,000
Satara „	700	450,000
Wai „	120	80,000
Sholapur and Barsi District ...	740	420,000
	2,223	1,600,000



C. E. Convention—Sholapur.

REPORT

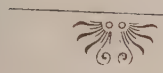
OF

The American Marathi Mission

OF THE A.B.C.F.M.

1915.

EDITED BY
Mrs. L. S. GATES.
Rev. R. S. ROSE.



Printed by the Scottish Mission Industries Co., Ltd. (T. Dobson, Manager), at Orphanage Press, East St., Poona; and Published by Mrs. L. S. Gates (for the American Marathi Mission) at Barsi Town.

54902

OFFICERS OF THE MISSION FOR 1916.

Chairman :—Rev. R. A. Hume, D.D. Ahmednagar.
Secretary :—Rev. A. H. Clark ,,
Treasurer :—Rev. E. Fairbank Vadala, *via* Vambori.

MISSIONARIES OF THE AMERICAN MARATHI MISSION.

Year of arrival.	Name.	Address.
1863	Mrs. H. J. Bruce ...	... Panchgani.
1871	Mrs. Richard Winsor ...	... In United States.
1874	Rev. Robert A. Hume, M.A., D.D.	Ahmednagar.
1882	Mrs. Hume	,,
1875	Rev. Wm. O. Ballantine, M.A., M.D. ...	... Rahuri.
1885	Mrs. Ballantine	,,
1875	Rev. Lorin S. Gates, B.A.	... Sholapur.
1875	Mrs. Gates	,,
1885	Miss Emily R. Bissell ...	... Byculla, Bombay.
1886	Mrs. J. W. Sibley ...	... Wai, Satara District.
1886	Rev. Henry Fairbank, B.A., B.D.	Ahmednagar.
1894	Mrs. Fairbank	,,
1887	Miss Anna L. Millard ...	... Byculla, Bombay.
1890	Miss Jean P. Gordon ...	... Wai, Satara District.
1890	Miss Belle Nugent ...	... Satara.
1893	Rev. Edward Fairbank, M.A.	... Vadala, *via* Vambori.
1893	Mrs. Fairbank	,, ,, ,,
1893	Miss Esther B. Fowler ...	... Sholapur.
1897	Miss Mary B. Harding ...	... In United States.
1900	Rev. William Hazen, M.A.	... ,, ,, ,,
1900	Mrs. Hazen	,, ,, ,,
1901	D. C. Churchill, B.Sc., M.E.	... Ahmednagar.
1912	Mrs. Churchill	,,
1902	Lester H. Beals, B.A., M.D.	... Wai, Satara District.
1905	Mrs. Beals, B.A., M.D. ...	... ,, ,, ,,
1903	Mrs. Theodore S. Lee, B.A.	... Satara.
1903	Miss Ruth P. Hume ...	... Ahmednagar.
1904	Rev. Alden H. Clark, M.A. B.D....	,,
1904	Mrs. Clark, B.L.	,,
1905	Miss Edith Gates, B.A.	,,

1906	Mrs. W. S. Picken, B.A., M.D.	... Byculla, Bombay.
1914	Mr. W. S. Picken ...	... " "
1907	Chas. H. Burr, M.A. ...	... In United States.
1907	Mrs. Burr ...	... " " "
1907	Miss Clara H. Bruce, B.A.	... " " "
1907	Rev. Arthur A. McBride, B.Sc., S.T.B. ...	... " " "
1907	Mrs. McBride, B.A. ...	... " " "
1908	Miss Elizabeth Johnson ...	... " " "
1910	Miss Gertrude Harris ...	... Ahmednagar.
1911	Miss Louise M. Wheeler ...	... Sholapur.
1911	Miss M. Clara Proctor, M.D.	... Ahmednagar
1911	Rev. Edward W. Felt, B.A., B.D. ...	... Vadala, *via* Vambori.
1910	Mrs. Felt ...	... " " "
1912	Rev. Richard S. Rose, B.A., B.D. ...	... Byculla, Bombay.
1914	Rev. Lorin H. Gates, B.A., LL.B., B.D. ...	... Sholapur.
1914	Mrs. Gates, B.A., B.D. ...	... "
1915	Rev. J. E. Edwards ...	... Sirur, Poona District.
1915	Mrs. Edwards ...	... " " "
1914	Miss Louise L. Picken, B.A., B.S. ...	... Byculla, Bombay.
1914	Miss Ella C. Hoxie, B.S....	... Ahmednagar.

Mr. E. Lindstrom, B.A., under three year appointment in High School Ahmednagar.

Miss A. B. Fairbank, B.A., teaching for a year in the Ahmednagar Girls' School.

Miss Bertha Fulcher and Miss Daisy Morgan of the Z.B. and M. Mission are engaged in work for Mohammedan women in co-operation with the Sholapur station.

Report of the American Marathi Mission

FOR 1915.

GENERAL SURVEY.

THE Marathi Mission of the A.B.C.F.M. sends out this Report of the past year for those who are interested in its work. A complete record of the many and varied interests of the missionaries would be impossible, and in a general way alone can any idea of the work being carried on be presented.

The enumeration of Institutions with the industrial work in connection with each will lead readers to see how much time and energy must go into carrying on this work which is absolutely necessary, but which younger and more active men might carry on, releasing those who can and should be in evangelistic work :—

Ahmednagar :—

1 Mission Theological Seminary. The requirements in the matter of ideals and consecration are high.
2 Biblewomen's Training School.
3 Union Training School. An important institution, training teachers for work in vernacular schools especially.
4 Mission High School. Its industrial departments. The Sir D. M. Petit School aims at giving a practical training to boys.
5 Girl's School—normal course, lace and sewing industries.
6 American Deccan Institute—a fully developed trade school.
7 Chapin Home for Widows—practical work in homes.
8 Alice House for Girls—sewing and lace.

Bombay :—

9 Mission High School—several industries are actively engaged in.
10 School for Blind—cane work is chiefly taught.
11 Abbott Home for Little Boys—manual training in cane work.

Sholapur :—

12 Boy's School. Practical carpentering and weaving teaches the boys the necessity of self-support while studying.

13 Woronoco Girl's School.

14 Kindergarten Training School—with its practise schools brings out the motherly qualities of the pupils.

Rahuri :—

15 Boarding School for Boys—training in industrial work is given, a model school and kindergarten are carried on in connection with this school.

16 Boarding School for Girls—industrial work, sewing and lace.

Vadala :—

17 Boarding School for Boys. Masonry and carpentry fit these boys who find ready employment in these trades. This school in common with the Girls' School is a tremendous agency in a population of 100,000 scattered through the region round about.

18 Girl's Boarding School—sewing and lace.

Sirur :—

19 Byington Boarding School for Boys—carpentry, agriculture.

20 Beverly School for Girls—kindergarten in connection with it.

Satara :—

21 Boarding School for Boys.

22 Boarding School for Girls—kindergarten, sewing.

Wai :—

23 Boarding School for Boys.

24 Boarding School for Girls.

25 Abbott Home for Widows—practical training in home duties.

Medical Work :—

26 Good-Will Dispensary, Bombay.

28 Mission Hospital and Dispensary, Ahmednagar.

28 Hospital and Dispensary, Rahuri.

29 Hospital and Dispensary, Wai.

Publications :—

30 The *Dnyanodaya*—a weekly eight page paper.

Perhaps the thought may come that a great deal is being done for Christians themselves, but this necessarily must be so. A man or woman cannot be, as it were, turned adrift when baptized—the infant faith must be nourished and tended, instruction must be given, the children of such converts must go to school, pastors and teachers must be trained, and opportunities for learning manual work must be given. The aim of substantial Christian work should be to get its people to be independent and self-supporting as soon as possible. They need to be trained so they may have an impetus for missionary work among their own people. If we can create a strong independent and missionary community, surely it is not a mistake to give a large proportion of time and strength to the Christians. But it is God alone

who can fill with the Spirit, and for this we earnestly labour and pray.

Most of the missionaries engaged in these institutions have to do what might be called "serving of tables." Many of them should be relieved of much of this labour, and let their time be given to more direct evangelistic work. The Missionary at the Front is, like the man in the trenches, calling for Men, Money, Munitions. If men were forthcoming to take charge of these institutions, there are those who would do yeoman's service out at the very front. If Money were only forthcoming so that an advance might be made and Indians trained for more efficient service, and relieve those who long to be doing evangelistic work, we feel that Victory might be within sight. But it is as it is at the Front in the War, that the most distressing of calls is to retreat, so the being obliged to give up—the falling back from positions taken and held with courage, because Munitions are lacking—is the hard part of the work on the mission field for the Missionary General who is at the head and sees advantages which should be taken but must be given up.

Though little mention is made of literary work, there is scarcely a missionary but has at some time or other to prepare articles for the press, though they may not be over-pretentious. This work is handicapped by the many and overruling calls of other work. The weekly newspaper, the *Dnyanodaya*, is now near the close of its seventy-fourth year. The power of the printed page is beyond calculation, and the *Dnyanodaya* well keeps up the reputation which it has long deserved as a valuable paper, even though now it has many rivals where formerly it was the only Christian paper being published.

At the close of 1915, there are forty-one missionaries on the field while nine are on furlough. There are eight stations and 151 out-stations. The number of Indian Christian workers is 601. There are sixty-five churches with 7,988 communicants. The total Christian community, including catechumans and children is 13,851 111 Sunday Schools with their 4,491 pupils are lights wherever established. The benevolences for the year were Rs. 19,795.

There are in connection with the mission 27 boarding schools with 2,306 pupils. Common schools have a large numbers of pupils, and including private pupils, the total under Christian instruction is 7,809 of whom 4,398 are non-Christians. The Indian Government has by liberal grants-in-aid for educational enterprises including buildings—granted the sum of Rs. 79,715. Dispensaries and hospitals with patients received Rs. 4,304 in medical fees.

Personal.

The Cradle Roll has not been much enhanced this year, and what was added came as a lump sum to the home of Dr. and Mrs. Beals in Wai, the seventh of February. It is not often one has his

quota of children doubled at once. We feel we have a share—with the proud and happy parents, in the little twins Theodore Lee Beals and Charlotte Woods Beals.

Quite a number left our ranks on furlough. Mr. and Mrs. Burr, with their son Donald, Miss Harding, Miss Bruce and Miss Johnson left March 10 going by way of San Francisco to the United States.

Mr. and Mrs. McBride with three children left April the ninth, and Mr. and Mrs. Hazen left suddenly on May 4th, being recommended by physicians to leave the country at once on account of Mr. Hazen's health. Mrs. Richard Winsor sailed on the S.S. Nubia June 16th. Only a few days out the Nubia went aground and became later a total wreck. There was no harm to passengers or their luggage, for which we were grateful.

Mr. W. S. Deming left Ahmednagar for the United States on the 26 of July. He went by way of Ceylon, China and Japan.

We were glad to welcome back two so well-fitted to take up burdens which were accumulating. Mr. and Mrs. Henry Fairbank arrived March 9th.

Miss Adeladie Fairbank was gladly welcome to help out the trying situation in the Girls' School at Ahmednagar. She comes for a period of one year.

Mr. Emil Linstrom takes Mr. Deming's place as instructor in the High School at Ahmednagar. He is also out for a short term only three years.

Again the pretty little Church in the Woods at Mahableshwar was the scene of a pleasant wedding, and the birds in the overhanging trees vied with the organ inside in making festive the occasion of the wedding of Mr. W. S. Picken and Dr. Eleanor Stephenson who has passed several years in loving service for the sick and afflicted in the Ahmednagar hospital and near-by district.

If the question is asked—"Is Christianity making progress in India?" we would answer that it is not alone what is shown in mission reports that goes to show what Christianity is doing. It is silently leavening the "whole lump" and we find throughout India changes which are going on and evil practises which are being given up just because of the influence which has impressed itself on the country through Christianity. Non-Christians are indeed following the lead of Christians. Orphanages, hospitals, blind schools, industrial work are all imitations of what has been admired in Christianity. The most notable instance of change perhaps is that which is being pushed eagerly by some of the influential leaders—work among what used to be called the "Untouchables." Schools for depressed classes are being started and financed by the Hindus. A movement for the giving up of caste is growing every year, and it has gone even beyond

the experimental stage—the eating of all castes together at large dinners, the only requisite being cleanliness and gentle deportment. At Hyderabad recently a prominent Hindu urged that castes and sub-castes should be abolished. Hindu religious revivals are being held at various places and the subject of giving up of caste is prominent in the discussions. The *Sewa Sadan*—Home of Service—is carried on for women of good families, and they learn to serve the needy, visit the sick, and sew for the poor, and perform many acts of kindness. These did not formerly exist and were entirely unknown—but Christianity does recommend itself and the elements of kindness and generosity are gradually becoming a part of Indian thought and life. It would without doubt surprise most of these philanthropists were they told that they have copied from Christ and His works.

In India the missionaries fight against hard conditions. The mass of Christians are from the lowest classes—not more than one in a thousand through the whole of India is a Brahmin. Although we do not regret the fact that our people come from the lowest stratas, yet it is true that the material we work upon is less malleable than that of higher castes. They have for centuries been slaves—more ready to follow than to take the initiative. They are poor, they are not brought up with the thought of providing for their own places of worship. Their temples are endowed. Again their religion teaches nothing of the beauty of living for others, or of trying to uplift and help.

It is contrary to all their thought to try and get another man to accept a religion they may have tried. It is, therefore, a tedious process to inculcate in such a mind the desire to help another and give him something higher than he may at present possess. To bring to these stolid, self-centured minds the thought that they are to be of help to others, that they are to be self-dependent and active instead of waiting to be led, is what we have to work for, and it is encouraging that from year to year we can see more of manly self-dependence, assurance and intelligence. Christian activity is being recognized as necessary to life and to this end we find C.E. Societies are doing a splendid work. India needs C.E. To learn to lead, to be active Christianly, these traits are encouraged by the systematic, unpaid service, the committee meetings, prayer meetings and Bible readings. The Indian people are devotional by temperament and the C.E. helps this element of their natures. Many illustrations might be cited showing how wherever C.E. is actively at work the people are doing good service. One may well be mentioned. The C.E. Union in Bombay is interested in raising the support for two blind boys whom they have sent as their missionaries to Karmala—a district in

which the National Missionary Society is working. One of the lads has had training in the Theological Seminary, and the other is well fitted for teaching certain studies in a school. Mr. Imam Baksh Bawa writes of them: "These two young men have their own peculiar disabilities, but even the blind and the lame are sometimes used by God to His own glory,"

The National Missionary Society is an awakening of the Christian heart to service. A society manned and financed by Indians with its own Executive Committee—but who are ready to ask and take counsel from foreign missionaries. Women have shown an especial interest in this branch of service and in many places work especially for it. The Women's Club of Ahmednagar, the Dorcas Society of Bombay, and women elsewhere are raising funds to support a Bible-woman in this field of Karmala which was formerly occupied by our own Mission, but is now given over to the N.M.S. We consider this an interesting movement in the direction and are glad to see it developing.

We wish to stir our people to work among their Hindu neighbours, and in nearly every church we find missionary work carried to those outside its own limits. Thus the Gospel Spreading Society of Bombay raises funds for carrying on work at Lallitpur, 650 miles to the North of Bombay. The Society started first as a Social League, with five members, and now numbers seventy-one and hopes to send one of its own members to Lallitpur as missionary. In the past two years they have raised the sum of Rs. 1,292.

Pastors who have formerly been the right hands of missionaries are being worked more and more into the leadership of the work and in a measure independent of missionaries are controlled by committees. This is, we feel, a step in the right direction.

Mr. Bawa in addition to being a Teacher in the Theological Seminary does evangelistic work as opportunity offers.

He writes :—"At Sholapur I twice had the privilege of addressing mixed audiences of educated Hindus and Christians in Ripon Hall, conducted bazar preaching in different parts of the city, and also visited several villages.

"I was able to visit several Mohammedan homes with the Urdu pastor, and twice gave public addresses to Mohammedans. We look upon Mohammedans as bigoted and hard to reach, and this they certainly are, yet the leavening influence of Christianity is working among them. A deputation of Mohammedans came with a request most urgently and affectionately worded that I prolong my stay in Sholapur.

"A part of time being lent to the National Missionary Society I have had the pleasure of visiting Karmala several times, staying for

a longer or shorter period. It rejoices my heart to see the people, for they receive me with affection and look upon me as their brother. I am confident that it will not be long before we shall have a Church established here. On the 10th of October I had the pleasure of baptizing a young man who had received his first impressions of the love of Christ as a boy in the Mission school at Madha, Sholapur district. Later he attended a government school and passed an examination which qualified him for a government post. It has been interesting to see this young low-caste man living out insults and indignities received from high caste men, who have endeavored to get him out of the position. The early impressions received at school did not leave him, and he often wished to be baptized, but his father objected. He felt sad at heart, as he realized he was lacking in his duty towards his Lord, but he did not desire to displease his father. God opened his eyes so that later he plainly saw the claims of his Heavenly Father as greater than those of his earthly parent. Being transferred to Karmala he came and begged baptism, and though his father did his best to have him recant, young Bhau remained firm. Now he is directing his energy toward bringing his wife and household to the Lord. His father is a hard case, but there is nothing too hard for the Master, and we are praying that he may be turned.

"The students of Miss Millard's blind school and other members of the Bombay Hume Memorial Church have sent out two of the blind young men to Karmala as their missionaries. They are both doing fine work.

"While in Bombay I was delighted to have the students of the Mission School come to me in large numbers to ask questions with reference to their souls and salvation."

In this land of India frequent festival days bring the Hindus together for a time of pleasure. Realizing the lack of such days among our Indian Christians, the poet Mr. Tilak has been instrumental in suggesting and carrying out the observance of two days which in our Mission are more and more being kept and enjoyed. The first is called "Thanksgiving Day" and commemorates the landing of the first American missionaries in Bombay, February 13th. It is recommended that this day be a Mission holiday, and that it be spent in such a way as to bring happiness and joy to all concerned. The sending of portions to the poor is especially commended. The second day, which is becoming a National Institution in the United States and bids fair to be introduced throughout India, is already universally celebrated in this Mission. This is Mother's Day,—a day for sacred memories. On Mother's Day this year many were the letters received by missionaries which brought tears to the eyes, as they read of those

who in former years had been in school, and had not forgotten the love and help which were shown in the early days. One wrote :—"I never knew my own mother, but even she could not have done for me as you have done, and I am glad on this Mother's Day to write and tell you how my heart fills with joy and gratitude as I think of you—my spiritual mother."

The Centenary Fund.

The Centenary Fund.

The Fund which started in commemoration of the Centenary of this Mission is thus reported :—The Centenary Fund is in charge of six Indian Christian Trustees, with two advisory American missionaries. Half of the six trustees are elected by the General Aikya or Ecclesiastical Union, and half by the Joint Sessions in which Indian Christians and missionaries have equal rights of discussion and votes. The present Board of Trustees is as follows :—

Mr. B. B. Chakranarayan, from Gen. Aikya,	for	3 years.
Mr. V. S. Gaikwad, from Joint Sessions,	„	3 „
Rev. N. V. Tilak, from Gen. Aikya,	„	2 „
Rev. T. S. Bhosle, from Joint Sessions,	„	2 „
Rev. T. Nathoji, from Gen. Aikya,	„	1 year.
Mr. T. Buell, from Joint Sessions,	„	1 „

Mr. T. Buell, Bombay is the efficient treasurer. The Missionary advisers are Dr. R. A. Hume for one year, and Rev. A. H. Clark for two years.

This Centenary Fund has three Sections :—A Pastors' Sustentation Fund, an Evangelistic Fund, and a Higher Education Fund.

Administration.

The administration of the income of the Pastors' Sustentation Fund is in the hands of the Ecclesiastical Union, which has made the Trustees its Committee. There are seven District Aikyas which supervise the churches in their respective areas. These District Aikyas consider the needs of their churches and make to the General Aikya Committee an annual application for such aid as seems needed for pastors of needy churches. The General Aikya Committee considers such applications, and votes grants to the District Aikyas, which then administer the grants. Year by year the Mission gives the General Aikya Committee a diminishing grant for pastors. This grant is to cease in fifteen years from the time that the grant began.

The income of the Evangelistic Fund is administered by a Committee of the Joint Sessions, which at present consists of Rev. I. B. Bawa and Dr. R. A. Hume.

The income of the Higher Education Fund is administered by a Committee consisting of Rev. A. S. Hiwale, Mr. Buell, Mr. R. A.

Chandkar, and the Principals of the Bombay and Ahmednagar High Schools.

Finance.

As a wise measure for safe investment and for a good income during the year, with the advice of Sir Henry Proctor, most of the money of the Fund was invested in R.R. shares. During the year the total amount of the Fund increased by Rs. 315-2-9. On October 31, 1915 the Fund was distributed as follows :—

Pastors' Sustentation Fund	Rs.	11,603	14 4½
Evangelistic Fund face, value of 20 R.R. shares	,,	2,000	0 0
Higher Education Fund, 12 R.R. shares...	,,	1,200	0 0
Cash balance Rs. 4-3-4	,,	1,204	3 4
Total Rs. ...		14,808	1 8½

The event of deepest significance to missions and mission work in India is the meeting of National Missionary Council of India. When Dr. Mott visited India in 1912—in continuance of the Missionary Extension of Edinburgh—it was resolved to inaugurate a national gathering, and a system of Provincial Councils with their committees was formed and work suggested. The war partially paralyzed this movement—as well as many another. However, the Executive Committee felt the responsibility, and feeling the need of support in their plans, a meeting of National Council was called, and met at Matheran November 12. Eight Councils were represented. Madras, Bombay, Mid-India, Panjab, United Provinces, Bihar and Orissa, Bengal and Assam, and Burmah. These have mapped out territory and brought to notice various activities. Nearly fifty subjects were brought forward at this time for discussion. It is expected that such gatherings will do much toward removing misunderstandings and be helpful in every way. A Committee on Survey and Occupation is planning for a missionary survey of India and Burmah. The question of Comity was most considerately discussed and must result in great good. If the suggestions are carried out, the way will be open for co-operation on a scale that has not been thought practicable up to this time. The discussions brought out forcibly the need of an organization which would unite all missions and churches and yet have each retain its own tenets which are considered essential in that branch of the church. The spirit of prayer and devotion was marked. The one desire which seemed to be foremost was to secure the blessing and guidance of the great Head of the Church. The organization of the Council is such that though there may be divergence of thought and expression, yet with this there can be true loyalty to the one

Lord and Master of all. There was evinced the earnest desire to bring closer together those who are wishing to bring the Kingdom of Heaven to this earth. We wait with interest the fruit which must come from such a gathering together of those from different missions.

Report of the

American Marathi Mission

For 1915.

BOMBAY CITY.

THE following missionaries are at work in Bombay at the close of the year :—

Miss MILLARD :—School for the Blind, Industrial work, Day Schools, Bible-women.

Miss BISSELL :—Work among Women, Literary work.

Mr. ROSE :—Evangelistic.

Mr. and Mrs. PICKEN :—High School, Industrial, care of boys and girls in Fiske and Bowker Halls, Medical work.

Miss PICKEN :—Abbott Home for little boys, Industrial, Language study.

Dr. GURUBAI KARMARKAR :—Medical work for women and children.

High School.

The High School is an interesting place to visit. The bright, happy faces of the pupils show their eagerness for study. Entering the centre hall one is made aware that classes are being held, for from every room in the building come the voices of question and answer. In the High School proper, one is pleased with the readiness with which answers are given in English to the questions given in the same language. Out of class, too, the boys converse readily in English. An aptitude in this language is absolutely necessary to those who expect to seek work in Bombay.

In the lower classes attention is also given to English, and the children hear it spoken, so they are fairly conversant with it. Many of the present teachers are those who have been through the classes of the school, and come back from further training to use their best endeavour in raising the standard of their school home.

Kindergarten.

A kindergarten presided over by a trained teacher is a delightful feature of this school, for here we see the beginning of the curriculum which is fitting these boys and girls for their future spheres

of usefulness. It is truly a school home, for the children are kindly mothered by matrons under the direction of Mrs. Picken.

Government requirements are constantly being increased, and it is the endeavor of the superintendent of the school to keep the school well up to the standard required by Government, as well as the various commercial institutions where these students will find their niche in their future life employments.

Social Life.

The social activities of the different grades from the oldest to the youngest are interesting—the games which keep them out-of-doors, though in rather cramped quarters—their evening dramatics, the concerts given sometimes for their own community, and at times for getting money for some special purpose—their activities in S.S. work, and their interest in C.E., their joining the gospel preaching bands and their little prayer meetings among themselves, imply an active life which will make them better citizens as well as stronger Christians.

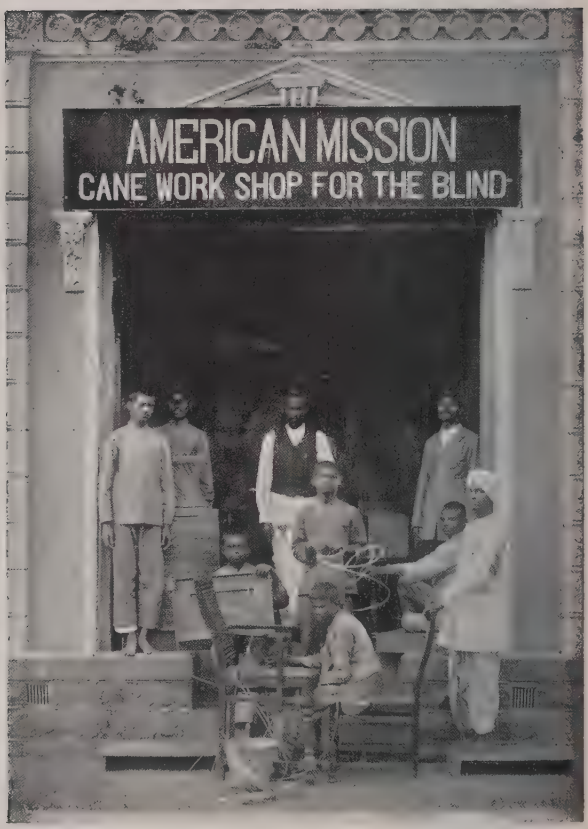
Industrial Work.

The industrial work also brings to them valuable experiences which will be helpful all their lives. They are able to partially pay for their schooling by work in the laundry, garden, janitor work. They get exercise at the wood-pile. All this inculcates a sense of self-help which is valuable.

Especial attention is paid to music, both English and Indian, and the successful concerts given from time to time bear witness to the eagerness with which music is practised.

Primary Schools.

A friend visiting the schools which are under the supervision of Miss Millard writes:—"It was a great pleasure to visit the five schools. The bright, happy faces of the pupils showed they appreciated the schools, with their sweet influences. A visit to a Beni-Israelite school was especially enjoyed. It was fun to enquire the names and have the little mites respond with some Old Testament name. One girl said her name was Jochebed, and when asked who was Jochebed the mother of, the answer came at once—'of Moses.' Their knowledge of Bible history was interesting. In all the schools the singing, the exercises, the drills, were most satisfactory. The intelligence of the children was above the average, as the ready answers to questions showed. The time was a wet time, with frequent rain, and ground quite muddy, yet the children nearly filled the rooms. One longed for the purse of a Fortunatus to furnish all these schools with well-equipped buildings, instead of having to climb stairs with unsatisfactory sanitary arrangements on every side, and the small rooms. These were made as attractive as possible with


AMERICAN MISSION
CANE WORK SHOP FOR THE BLIND

pictures, and the enthusiasm of the teachers as well as the children's brightened what would otherwise have been a dull spot. It was delightful to learn that many of the children in these schools are children of former pupils. Their homes must show a difference, and the Bible-women who visit in the homes appreciate there is a difference.

"The boys all sit with their caps on, and this is the custom in schools, shops and offices. Unless already barefooted, they take off their shoes on entering a house. Most of these children are from well-to-do families and come decently clothed. It is our desire for them that their minds be clothed in truth and honesty and that they grow up into useful and honourable men and women.

"A night school is held for young men who are at work during the day. About thirty attend.

The Blind School.

"This, the fifteenth year of the school, is in some ways the best we have had.

"The present number in school and workshop is fifty-seven—the largest we have had at any one time. A spirit of helpfulness and ambition pervades the entire school.

"To accommodate the young men and older boys, we have been obliged to rent another shop-room. The extra rent incurred for this was met by a donation sent by H. E. Lord Willingdon, the Governor of Bombay.

"Orders for caning work come, so that we are not anxious about employment for the boys. The older and more experienced workers are paid for the work they do.

"They are fond of music and get much pleasure from the instruments they are allowed to use out of work hours. One of our boys recently received a prize in a musical contest. Of one hundred contestants he stood eighth in the order of proficiency. One boy developed a restless, wandering spirit, causing us much anxiety. We gave him a stringed instrument—a Sitar—and it has certainly charmed and soothed him.

"All the children are taught singing, and those who show any inclination for it, are encouraged to have some musical instrument.

"Four little ones, almost babies, have been sent to us.

"Seven blind young men are practically independent. One is a teacher, one with only partial sight is a peon (errand boy). Two of the older girls are taking Bible training in the Ahmednagar Bible School, and one of the older boys after training in the Bombay High School, is taking his second year in the Theological Seminary.

"We have now received the site of land from Government for the proposed new building—the Grant-in-aid for building will also be forthcoming after the war.

"It has been our rule not to receive adults, but a man with a family who is rapidly losing his sight is learning, with his young son, so he may be able to support his family when he shall become totally blind.

"A bright young carpenter has recently lost his sight from having rice thrown at him and entering his eyes at his wedding. He suffered much and allowed ignorant persons to doctor his eyes, with the result that he will never see again. He is bravely taking up the burden of learning a new trade.

Bible-Women's Work.

"Our two Bible-women have done faithful work. They visit Hindu homes, meeting many mothers and elder sisters who were former pupils in our schools. They visit in some Brahman and high caste families and the Christian families connected with our church. This latter is a very important work. One of our older girls who left school last spring to be married was reported by the Bible-woman to have suddenly become blind. I took her to the best eye specialist in the city, only to learn that it was a hopeless case. With headache and eye troubles, medicines had been put into her eyes and completely destroyed the vision.

"Once a week the Church Dorcas Society is held. Some non-Christian women come with the Bible-woman. The articles made in these meetings are sold for the benefit of the church work."

Zenana Work.

Miss BISSELL writes:—"In Bombay a few old Indian families own their ancient wadas, and a handful of Parsis and domesticated foreigners own their great mansions; but an overwhelming majority of its people occupy hotels, apartments and tenements. Our Indian Christian families are found largely in the tenements erected by the Improvement Trust Co. Huddled together in small, close, dark quarters, with non-Christian and unChristian neighbours, wanting in this world's goods, in distress and perplexities often, temptations crowding continually around—to visit our Indian brothers and sisters in these surroundings, and to help them to be faithful to the light God has given them, and so to 'let it shine,'—this is one of my high privileges in this city. God use me to speak to them His message!

"My literary work, the past year, has consisted in writing stories for the children's columns of our weekly paper. One series of articles will come out, in time, in book form. Three of the stories of 'Story-tell Lib' will be followed by others of the same series. One chapter from W. J. Long's 'Fowls of the Air' will go to swell the pages of a book consisting of adaptations in Marathi from 'The School in the Woods' by the same writer.

"The task of writing, in musical notation, the Indian airs still presents great difficulties and perplexities. How to name the scales that have no equivalent in our music; how to represent the time that is unlike any of our modes; how to decide which to choose of the several varieties in vogue in different localities of singing the same air,—these are samples of the perplexities which confront one in this attempt to reduce Indian airs to musical notation."

Mr. E. FAIRBANK writes:—"During the past six months I have spent—at the request of the Mission—from one to three weeks of each month helping in the work in Bombay. The sudden going of Mr. and Mrs. Hazen to America created an exigency difficult to meet. It was most fortunate that Mr. and Mrs. Picken were ready to give their whole time to the work of the High School, Fiske Hall, and Bowker Hall.

Church Work.

"The work of the Hume Memorial Church under the pastorship of Rev. John Malelu shows initiative, earnestness, and spirituality. The strong desire of the church to further their foreign mission at Lalitpur commands interest. The Gospel Spreading Society does its work of street preaching every Sabbath with great faithfulness.

Evangelistic Work.

"The work at Agripada, opened by the late Rev. Sumantrao Karmarkar and still furthered by the efforts of his wife, Dr. Gurubai Karmarkar, is in an important centre and needs enlargement. The work at Agripada should be a strong adjunct to the work of the Bombay Church.

"The evangelistic work of Rev. Nanaji Gaikwad, with the help of two or three colporteurs, reaches out to sections all along the railway, where people from the Ahmednagar, Sholapur and Satara districts have come. I was intensely interested to go with Nanaji to meet some of these Christian people whom he is shepherding. In one case I met a gathering of nearly two hundred people, composed mostly of these Christians. Owing to insufficient number of workers we cannot begin to cope with this important work.

Kurla School.

"The critical importance of our school for boys at Kurla especially attracted me. There are two Christian teachers there for fifty or sixty pupils. Beside these two Christian workers and one other young man, representing the Salvation Army, I could not find any Christian work being done in that city of 30,000 population. Kurla is within twenty minutes, on the railway, of our High School in Bombay. There are other abundant opportunities for big Christian work in close connection with work already carried on by our Mission.

The Clarke-Abbott Home and Primary School for Boys.

"The Clarke-Abbott Home has had a very happy and successful year. There are some fifty-four adorable little 'cinnamon-coloured' kiddies on hand every day, of whom forty are living in the Home. They have just returned from their fall holidays to find the house rejoicing in a new coat of paint and several new additions made to the playground apparatus. They are the happiest little boys in all India! If our friends at home could see them 'shinning up' the rope or balancing on the see-saw they would realize that Indian boys are very like American boys after all.

"These babies, for they are hardly more than that, come from many kinds of homes, some of them from worse than none. We now have four little bright-faced brothers (James, aged four, is the second!) whose mother brought them in almost starving a year ago. As a rule we like to take boys whose parents can do at least a little toward their support, but these boys were such promising little fellows that we could not resist them. James and his baby brother, Ebenezer, are quite the attractions of the Home at present. It is such joy to have them edge up shyly and say in their newly acquired English, 'Good morning, Miss Picken.' There are still twelve of these little joy-bringers who need support and they will be a good investment for some one. Would you not like to have one as your 'little Indian'?

"A generous gift from the ladies of the Central Congregational Church of Brooklyn has enabled us to get the William Hole pictures of the Life of Christ, and it is beautiful to see how the boys love them. They are so Oriental in colouring and setting that they appeal to these children as no other pictures can.

"Besides playing and studying 'reading, writing and 'rithmetic' in two languages, these dusky lads make excellent cane chairs, as the picture proves. Their work is of the very best and we are getting more orders each month.

"The boys have recently organised a Junior Christian Endeavour Society of which they are rather proud. They sing both Marathi and English hymns with great gusto.

"Taken all in all, they are just normal, live, fun-loving boys, of whom we have great hopes for the future. But it will be hard to find any more lovable children in the whole world.

"The following donations have been received since January 1st 1915 and are gratefully acknowledged.

BOMBAY DONATIONS.

RECEIVED BY MRS. PICKEN.

	Rs.	A.	P.
Mrs. Premsukh Karmarkar	5	0	0
,, J. S. Woodruff ..	79	6	0
,, H. B. Drake ..	138	0	0
Miss Caroline E. Parkhurst	183	10	0
Ladies of Central Congnl. Church of Brooklyn, N.Y.	60	0	0
Through Miss Wheeler ..	138	0	0
Other Friends ..	19	0	0
Through Miss Ropes $10..			
Through Orient Cong. Church $46..			



At their Cane Work. *(page 6)*



"Are we happy?" *(page 6)*



Kindergarten Games in the Garden. (*page 6.*)



Agricultural teacher with the Deed of the New Training School Farm. (He is standing in one of its fields, in a crop of Lucerne grass.) (*page 14.*)

AHMEDNAGAR CITY.

Missionaries at Ahmednagar at the close of the year :—

Dr. and Mrs. HUME :—Church, Theological Seminary, Parner District, Bible-women, Chapin Home, Girls' School.

Mr. and Mrs. HENRY FAIRBANK :—High School, Sir D. N. Petit School of Industrial Arts, Harris Hall dormitory, Farrar Schools.

Mr. and Mrs. CLARK :—Union Training School, Classes in Theological Seminary, Kolgaon District, *Dnyanodaya*, Industrial work for girls.

Mr. and Mrs. D. C. CHURCHILL :—American Deccan Institute.
Miss HUME, M.D., Hospital for women.
Miss PROCTOR, M.D., Hospital for women.
Miss GATES :—Girls' School, Lace School.
Miss HARRIS :—Bible-women's Training School.
Miss HOXIE :—Girls' School, Language Study.
Miss FAIRBANK :—Girls' School.
Mr. E. LINDSTRUM :—Literary Department, High School.

Personal.

Dr. HUME writes :—"One of the most satisfactory experiences of the year has been association with a new Personal Assistant, Mr. R. S. Modak, the eldest son of the late beloved Rev. S. R. Modak. By devotion, initiative and a loving desire to relieve me and to develop Christian work Mr Modak is greatly helping me.

"Dr. J. Ackerman Cole has very generously sent church bells and organs for several of the churches of the Mission.

"Acting as senior pastor of the large First Church of Ahmednagar is a privilege. But it is sad that at present no thoroughly qualified Indian leader for this great organization has yet been found. In the coming months I fully mean to devote myself more to evangelistic work for non-Christians. The Mission has appointed me to carry considerable responsibility for thorough preparation for a large evangelistic campaign.

The First Church, Ahmednagar.

"The main points of interest in the life of the First Church in 1915 are the following :—Church services were well attended and were helpful; 145 persons, of whom 81 were men and 64 were women, entered into covenant with the church, most of them being baptized young persons from the Christian community, but a fair number were previously unbaptized persons from non-Christians; classes for the preparation of catechumens were carefully conducted; donations were made to various religious objects, *e.g.*, monthly a good sum was given to a small neighboring church to

help in supporting its pastor, and a good monthly subscription was sent to the National Missionary Society. In loving gratitude for its late senior pastor, Rev. S. R. Modak, after his decease the church paid his family his salary for twelve months. Toward the close of the year some special interest was manifested in quickening spiritual life in the Christian community and in preparing for a thorough evangelistic campaign in this district and in Western India.

"This great church urgently needs a strong Indian senior pastor. Thus far it has not seen the available man whom it felt disposed to invite to accept this very important service."

The Church of the Lamb.

The Pastor, Rev. B. P. Umap, writes:—"I have pleasure in reporting that this church is growing in numbers, and showing a good spirit in work. Members who went elsewhere seeking work have returned; several young men are showing increasing interest in the work. Much enthusiasm is felt among the members, and we go forward thankful that the Lord is giving His blessing."

Work among Bhils and Mangs.

Mr. Umap writes:—"The work among the depressed classes, such as the Bhils and Mangs, is encouraging. This year one new school has been opened."

"One evening a Bhil came to me and said that he had arranged everything for stealing that night. I took him aside and tried to show him the sin of his conduct. I spoke to him of Christ and His love for men and desire that they should lead good lives. I prayed with him before sending him away. With new thoughts in his mind he resolved to give up his planned-for evil, and asking Christ's blessing upon him, he promised to do better."

Theological Seminary.

Instructors: Rev. R. A. Hume, M.A., D.D., Principal, Dean and Professor of Theology, Homiletics and Church Government; Rev. N. V. Tilak, Professor of Comparative Religion, History and the Marathi Language; Rev. T. Nathoji, Professor of Pastoral Theology and Preaching; Rev. I. B. Bawa, Professor of Exegesis and Homiletics; Rev. A. H. Clark, M.A., Professor of Pedagogy and Social Science.

Dr. Hume reports:—"This year there was in this Seminary only one regular English class of seven students, who were taught partly through English and partly through Marathi.

"In addition, two sets of village pastors and preachers—twelve in all—for about two months each, received some special training. Men like these, who live year after year in villages and who there have very few opportunities for reading and little stimulus for mental growth or increased spiritual power, may be and often are quite faithful. But it is difficult for them to grow, and it is not surprising if some of them

sometimes fall back. So it is wise to give them occasional opportunities for short courses of study. During this term no students were more grateful for the opportunity of getting thought and inspiration than some of these special students."

"All the students had four exercises a day. In addition the English class had a daily lesson for improvement in the English language. On Saturday mornings instruction was given in the conduct of Church services and of work for non-Christians. The subjects taught by the five instructors were theology; Speer's *The Man Christ Jesus*, and Explanation of Questions asked by non-Christians; Hints on Indian music and Marathi poetry; Indian Methods of Worship and Preaching and their relation to Mission work. Church History from 1 A.D. to Constantine the Great; Religious Education; Devotional Bible Study; Old Testament History. Mark's, Luke's and John's Gospels, and Homiletic suggestions.

"It was a satisfaction that the U.F. Church of Scotland Mission sent a good student to this class."

The Dnyanodaya.

Mr. CLARK writes:—"The editorial conduct of the English columns of the *Dnyanodaya*, our weekly newspaper, has come to me as an added responsibility this year. It has been a real pleasure. The management of the paper, with the efficient help of Mr. Manoharrao Uzagare, has not been a serious burden. We have been glad to see how widely our paper has been quoted by other Christian and non-Christian publications. An incident which has especially pleased us has been the response received to an appeal for a certain type of Christian tract. We offered a small prize for the best manuscript. From many missions and from all over Western India the manuscripts have come in numbers greater than we had dared to hope. The *Dnyanodaya* is the only weekly paper especially aimed to meet the needs of Indian Christians in Western India. It is our ambition to have this paper expand and improve with the expanding needs and numbers of that community. We are most fortunate in having as its Marathi editor, the Rev. N. V. Tilak, whose literary ability is well-known throughout the country."

Mr. TILAK writes:—"The *Dnyanodaya* has aimed to accomplish certain practical results, and has been successful, much to the satisfaction of those interested.

Prejudice against Indian Christians.

"The *Dnyanodaya* has been instrumental in removing much of the prejudice against Indian Christians.

Poems.

"Certain national poems printed in the *Dnyanodaya* have become quite popular among all people, and are freely used. Three national anthems are sanctioned by Government for use in public

schools. One devotional hymn has become the opening song of many schools. Two extracts from national poems are given here—they have become mottoes for the young.

(1) "'Ye soldiers of the new life, march on, retreat is worse than a hundred deaths.'

(2) "'A Brahmin, a shudra, or an outcaste, or any one I may be—to be born in this family or that belongs to one's lot, to do deeds belongs to one's self.'

God's Handful.

"'Devachi Mutlea,' *i.e.*, 'A handful for God every day' is another idea which has been introduced by the *Dnyanodaya*. It is an attempt to form the habit of giving every day regularly something for God. Every Christian woman is urged to lay aside at each time of grinding a handful of grain as God's share. Many women have taken up this habit—new to this part of the country—and the custom seems to be fairly established.

Translation of Devotional Works.

"The paper has published Marathi translations of two books of Thomas a Kempis,—'Imitation of Christ,' and the third is appearing week by week. The *Dnyanodaya* has published by instalments a translation of a very useful book, entitled 'The Preacher and his Work.' It has published with suggestive notes the C.E. prayer meeting topics and daily readings. It has received and answered queries from enquirers and doubters, and has published from time to time helpful articles for women and children.

"Within its limited scope the *Dnyanodaya* has tried to help Christian and non-Christian people—in serving whom it has found delight for 74 years."

Mother's Day.

This day has been fairly well established among Indian Christians, and what is very satisfying is, that many Hindus are following the suggestion of observing such a day. Ladies like the Indian poetess, Mrs. Sarojini Naidu, are zealously taking the lead.

The High School, and the Sir D. M. Petit School of Industrial Arts.

Mr. FAIRBANK writes:—"The first impression made on me, as I came back to the High School, after an absence of fourteen months in America, was that the High School had grown in numbers, and this impression was borne out by the facts. There are two divisions in most of the classes, and in the lowest class there are three, and each division is large. There are more Christian boys than non-Christian in the different classes, but there are a goodly number of Hindus and Mahomedans. It is interesting to see how friendly the

Christian and non-Christian boys are. They sit beside each other in the class-room, play outside in playhours, and are together in the Social Service League. The officers of this League are as frequently non-Christian as Christian. Their friendships continue through life. If it were not for the tremendous discipline of caste, we should have more outward expression of interest in Christian things. As it is, the non-Christian boys are greatly interested in religious and moral questions, and come to ask many questions about the Bible Lesson. The Social Service League is meant to show the boys the practical side of the Bible lesson, that the ideal of life is service, and to help them to begin in school doing acts of kindness and helpfulness to persons with whom they come in contact in their daily life. The services rendered by the boys are trivial many times, but the doing of something helpful helps to make the ideal definite.

Social Service League.

"The work done in the school has the tendency to emphasize preparation for examinations, because the aim of every boy in school is to pass one of the two Government Examinations, the University School Final, and the Matriculation. We try to avoid cramming as far as possible, and the system of examinations no doubt is helpful in teaching the boys that their education is of little use, unless they can use it in a definite way.

Government Examinations

"The Industrial School is doing better work than ever, but we have not so many boys in some departments as we once had. The reason for this is partly the fact that our famine boys have grown up and gone away and others have not come in to take their places. It is also true that the prospects open to graduates of one department are more promising than the prospects of those in other departments. This is a part of the practical tendency in the development of the school, that is more and more marked year by year. The aim of the school is to turn out artisans capable of earning their living by the trade they have learnt. This aim of the school is helped by the newly-formed Committee of Direction for Technical Education. They distinctly plan to separate technical and literary education, and foster a desire to learn trades in the technical schools as a preparation for their life work. Strange to say, even technical schools in India have been thought of as training places for clerks and teachers, and as a means of gaining Government service.

Industrial School.

"Recently Mrs. Fairbank and I went to Mhow, and found there a number of young men and women, who had originally come from Ahmednagar. Many of these were boys who had studied in the

After School—what?

Ahmednagar High School. Two are in the Military Accounts Office. One is a compositor and proofreader in the Indore State Press in Indore. Others are engaged in other occupations. One who was trained in the Industrial School at 'Nagar, is in Industrial work. A number of these came to see us the night we left to come away. They talked English well, they showed interest in their work, and as far as I could learn they are efficient, and it was a pleasure to think that a Christian school could develop such young men out of the unpromising material we sometimes think we have to do with.

Needs.

"We believe the school is doing better work than ever, and just because it is doing this better work, the needs of the school are growing. We need to start new departments, we need more tools, and we need to be able to offer scholarships to more boys than we now have. We thank those friends who have realised these needs and have already helped us. We hope others will realize that this school is a very fine investment.

"At the end of September we were glad to welcome Mr. Lindstrom, a graduate of the University of Minnesota, to a share in the teaching work at the school. There is plenty to do for all who come."

The American Deccan Institute.

Mr. CHURCHILL reports:—"The A.D.I. this year has erected a workshed, 80 feet long by 40 feet wide with a saw-tooth roof, thus taking all our light through the roof. This construction allows additions to be made in any direction indefinitely, as may be needed and as funds shall be provided in future.

Hand-weaving.

"I am on my 'last lap,' I hope, in an attempt to gain the confidence of Govt. so that they shall put the development of hand-weaving for the Presidency largely into our hands. I have explained to them that I must have more technically skilled help and better appliances if I am to continue in this work, because it sidetracks me so almost entirely from the educational work for which I live in India.

Large Government Grant.

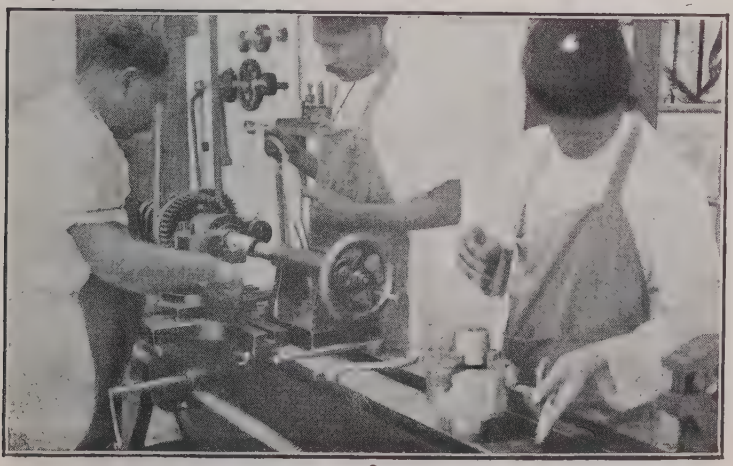
"Government gave us Rs. 24,000 this year, which is twice as large a grant as we ever received before. It was given for the purpose of allowing me to continue to develop the loom; especially to gather together in a new design the experience of the past years. On this we are making good progress and hope to have one of the new looms going some time in January.

Training in skill.

"Meanwhile we are continuing to train our young men in their trades. We are increasing their skill in Lathe work and Milling machine work and Carpentry work especially, and are learning



The Superintendent of the A. D. I. working at a new invention.



Workers in the A. D. I.



Interior of class room. (*page 14.*)



Graduating Class of Bible Training School for Women. (*page 14.*)

how, in the Foundry, to make use of modern economical shop methods.

"In an American foundry a certain piece of the loom would be made in quantities of from 50 to 100 per day per workman. In an Indian foundry the rate for the same piece would be about one per day per workman, or, at most, two. The Indian skilled workman is perfectly willing to work as hard as the American when properly paid and treated. The chief reason for the great difference in output between him and his American brother is that he usually lacks these requisites and that he does not know how to make use of quick methods.

"We are attempting to teach such methods with a success that is embarrassing. We are soon unable to keep our pupils on account of the high prices we must pay them in order to hold them from going into the industrial establishments of the country. The only way we can hope to hold such of them as we wish to retain is by providing, here in Ahmednagar, work of a paying character. It is only by such means that we will ever be able to manufacture a useful loom for the country and thus to conserve the efforts of so many years of work along this line.

"It is my hope some time in the future to have more than a thousand young men and women employed in the manufacture of handlooms and other necessities of India, at good wages. We have already passed the stage in which we did not know *what* to teach or *how* to teach that which would insure good wages to our pupils. The next stage is to learn how to conserve what we have taught them in an Institution which will live and grow because it ministers to the needs of the community of which it is a part.

"But the Institute stands for much more than ultimate manufactures.

Aim of the A.D.I.

These will be only for instruction. But we must establish them because no one else will and because there is no other way to teach efficient workmanship and dependability than by having a pupil actually do commercial work and be depended on while under instruction.

"'American Educational Plant' would be a more appropriate name than Deccan Institute. We want ultimately to begin with the kindergarten and not let our pupils go until they are really efficient tradesmen or ready for a university."

The Union Training School for Christian Teachers is under the joint management of the U. F. C. Mission and the American Marathi Mission. Rev. A. H. Clark, its Principal, writes:—

"We have sent out another set of teachers to go into Mission schools throughout Western India. I had some anxiety lest the war so curtail the work of various missions that there might not be a demand for

all whom we had trained. But all were placed within a month after receiving their certificates and there is a demand for more than we can supply, especially of those with higher training.

"During the past year we have added to the equipment of the school in two important respects, the money for these two improvements coming from Govt. grants. After very long negotiations we have finally obtained a piece of land containing some tumble-down huts, which jutted out into our playgrounds and greatly restricted its usefulness. The huts were soon pulled down and our boys went enthusiastically at the task of filling in this piece of land, which was several feet below the level of our previous playground. Now we have a field large enough for a game of soccer football, the most popular sport among our boys.

New Playground.

"The other improvement was the purchase of a fine piece of land for our agricultural work, containing ten acres with wells for irrigation, and located conveniently near the school. Our efficient agricultural instructor has now room to develop his teaching. The deed of this set of fields is a curious document, nearly six feet long. If written words give security the mission should have overwhelmingly sure title to this property.

Agricultural Annexe.

"But we do not regard success in Government examinations or improvement in equipment as the chief work of the year. Our task is the steady development of Christian character and ability, and of the desire to do efficient Christian service. We have reason to believe that our young men were never before so efficient in the work of the six Sunday Schools for Hindus, which their Christian Endeavor Society conducts, as they have been this year. This is to us the most significant fact in the year's record."

Aim of the School.

Miss HARRIS writes:—"*The Bible Training School* for women was put into my charge in July 1914. The class that at that time had finished half its three years course consists now of six members who graduate this November.

Bible Training School.

"Three absolutely necessary requirements for everyone receiving a certificate have been kept before them: character, knowledge, and the ability to impart such knowledge. The course is gradually becoming more difficult. The morning devotional exercises were conducted by the women in turn. They found it very difficult to prepare their talks in a logical manner. Reporting of sermons was not easy, nor was it less difficult to learn to teach S.S. lessons

Requirements.

according to the rules of pedagogy. The ordinary method of teaching a S.S. lesson is the telling of the story to the class by the teacher, then a preachment of some length, followed by asking the questions found in the S.S. quarterly. Asking questions from the quarterly by one trained in this school is forbidden! The women have worked very hard and their mental and moral growth has been very gratifying.

"A new class was opened in July 1915 into which nine women were admitted. Several in this class are women of quite a little ability. More than half the class are day pupils, two of whom are from other missions. I am still hoping that we may have pupils for a more advanced class. One of the needs to be met by this class is that of trained teachers of the Bible in our day schools. This would be a two years course and more comprehensive than the present one. I am also praying that we may have an Indian woman who is a college graduate as an assistant. Such a woman would be invaluable and we could put more responsibility upon an Indian in this important work.

Girls' School.

"The Ahmednagar Girls' School is a name which includes a variety of interests. It is itself divided into branches—The Anglo-Vernacular and Vernacular Departments. A lace school and sewing school represent the industrial work that is supervised by those responsible for the large boarding school. In this connection also, should be mentioned three Hindu schools in localities where high caste girls attend. The superintendence and care of all these interests requires a fine executive ability, uncommon versatility of resource and much patience. This is the largest school in the Presidency outside the two large cities of Bombay and Poona, and with the exception of schools in these two places is the only High School for girls. It has this year received the sanction of Government and the University of Bombay to send up pupils for the Matriculation examination. The going to America on furlough of one of the joint-principals and the breakdown in health of the other has caused consternation, and, as is the custom on the mission field, the burdens thus dropped must be taken up by those who are already occupied with other cares and responsibilities—this of course much to the detriment of all the work.

"It is very encouraging that Brahmin and other high caste girls are seeking the advantages of this school, and it is delightful to see the free spirit of comraderie that some of these girls have come into with their low caste sisters with whom they play and are chummy. The sight of a daintily dressed, fair Parsi girl in pretty colored garments adds brightness to the scene at time of recess.

"Much attention is given to the moral as well as mental welfare of the girls, and the social element which draws the girls together and in closer relation to their teachers and principals is pleasant to see.

"It is encouraging to know that fifty-nine of these girls have the past year united with the church in Ahmednagar.

Sabbath Schools.

"Sabbath Schools are held in the schoolrooms of the Hindu schools, About four hundred Hindu boys and girls are taught Bible lessons. The teaching is largely done by the older girls of the school, who do this as missionary work.

"The C.E. Societies encourage voluntary work and there is much enthusiasm shown in the different committees.

"Many of the former pupils of the school are now teaching in the class-rooms where they formerly sat as pupils.

"A pupil from the school who has been taking a normal course in Poona came out first among a large number of girls who went up for examination from various normal schools, including also large Government training schools. She has been taken on as teacher in the school. Such examples speak well for the training in the Mission Girls' School.

"For the second year in succession the gold medal prize for proficiency in the Scripture examination has been awarded by the National S.S. Union to a pupil of this school.

Indian Music.

"The teaching of Indian music by a Brahmin musician is an interesting feature in the curriculum.

Lace School.

"The good work done in the lace school has become justly well-known, and large orders received even from America are encouraging, but imply much work on the part of the superintendent.

"One of the daughters of the Mission—Miss Fairbank—has come for a year to relieve the burdens of the school. It is pleasant to see how her childhood's tongue has come back to her, so she is ready at once to slip into a place and carry on work successfully."

The Farrar Schools.

Mrs. FAIRBANK writes:—"If the friends in America that dressed and sent out dolls for the Hindu Girls' Schools in Ahmednagar could have seen the little girls as they received these same dolls, I am sure that the donors would have felt well repaid for their efforts. The children had been told that if they attended the schools regularly and did well at the Government examination, that they would receive dolls as rewards, and for weeks the children had talked of their hopes. One day Sundrabai asked her class the meaning of the word gift. One little girl's hand went up eagerly and she said, 'I know. Gift means doll.' The attendance in two of the schools has kept up well and there is the hope in most of the little girls' hearts that this next year's examinations will bring them dolls again.

"There was the call for a fifth standard in these two schools this year, and there were some very bright girls who were eager for the class. But a fifth standard meant much additional expense and the finances of the schools did not justify it. For the same reason a new girls' school was not opened in a part of the city where there is none, and where the people are asking for it. These girls' schools are very well worth while and some day I hope that this new school can be opened.

Insufficient finances.

"The third school is among the depressed classes, and the year's record begins with a report of a very small attendance. There seemed to have been an epidemic of marriages in the community, and even little girls in the infant class were married off. In March, less than twenty little girls could be found in the community. The head master was a new man who considered that his talents were thrown away in such a school. The assistant did not have her thoughts on her work. At the Government inspection there was such a poor showing that no grant was given. Another inspection is to be given before the end of the school year and we hope that the school will then do better. The head master has now waked up and he and a new assistant are trying to show what can be done before next March. It is helpful at such times to look back at the number of fine capable women that have come from this school in the past."

Strange epidemics.

"The most important changes which have occurred during the year are Miss Johnson's going home on furlough, leaving the Hospital without a Superintendent of Nurses; Dr. Stephenson's marriage and removal to Bombay as Mrs. Picken; the coming of Krupabai Mahatakar as Hospital Assistant; and the uniting of this Hospital with the Hospitals of three other Missions in the Marathi-speaking area,—at Poona, Nasik and Nagpur,—in giving a graduation certificate after examination by a Joint Board.

Report from the Staff of the Ahmednagar Hospital.

"Krupabai Mahatakar is the daughter of one of the early converts in Ahmednagar, who suffered persecution at the time of his conversion. She studied in our Bombay School and later took the medical course at Ludhiana in North India. She is now able to take a large responsibility in the Dispensary and Hospital, as well as in helping to teach the nurses.

"The nurses, in spite of the fact that Miss Johnson is not here to look after their preparation, have enthusiastically studied for the examination to be given by the Joint Board near the end of

Nurses' Class.

the year. Our Hospital sends up girls for the second and third year examinations only, at this time. But there are four promising new candidates who have recently entered. We were much pleased that the matron was keen enough to ask to give extra time and spend part of the day in the wards and take the class work, in order to earn the nurse's certificate. It seems much to have an older and better educated woman, matron of our own nurses, eager to take the course.

"The nurses continue to be asked for in other places. One has gone during the year to our Hospital in Wai with Dr. and Mrs. Beals. Another who was sent by the Salvation Army for her training will go at the end of the year to their Hospital in Moradabad. The other nurse who is just finishing her course we shall be glad to keep here, though we shall not stand in the way of a good position. Our one graduate has been developing into a more responsible nurse and has also done well in teaching the probationers some of the first lessons in nursing.

Satisfaction.

"Altogether the nurses have given real satisfaction in their spirit, faithfulness and interest in the work. Also because of better education before entering the Training School they have done more satisfactory work in the Hospital than previous nurses. Lately, in addition to the regular morning prayers at the very beginning of the day, we have also had evening prayers, led by one of the doctors, in which there has been earnest Bible study and practice in telling Bible stories with a view to personal work in the wards.

Outside Work.

"As a corollary to Hospital work Dr. Hume gave a few simple health talks to the school girls early in the year. In the later months it has been a pleasure to talk about malaria, cholera, plague, and most elementary physiology at Miss Harris's Brahman Women's Club every two or three weeks, alternating with calls in company with Marybai, the Bible-woman who visits in the city at the homes of the patients.

Bible Teaching.

"Bhagubai continues her daily Bible teaching at the Dispensary and Hospital every day (on Sundays by one of the doctors.) The patients certainly are ready to hear the Bible stories. But to a very large extent they consider them interesting stories, with the characteristic oriental attitude of giving outward assent, but lacking the real desire to make these new spiritual truths their own. Nevertheless the seed is being sown and God's Spirit will one day bring a harvest to India, partly through her women, whom it is our privilege to reach.

"Although our out-patient figures will be less this year, since Dr. Stephenson is not here to go into the surrounding villages, the Dispensary and Hospital figures will more than hold their own. Both medical and surgical cases come from far and near. And there has been a notable and gratifying increase in the number of mothers who come for care. The nurses have thus had special and valuable training and experience.

"And so in spite of fewer missionaries on the Staff,—or possibly partly for that very reason,—the Indian Staff,—Bible-women, Assistant, matron and nurses,—have developed a greater ability to carry responsibility and an increasingly Christlike spirit."

First Impressions.

Mr. LINDSTRUM writes:—"Although I cannot speak with authority based upon experience relative to the work in the High School, I can relate my first impressions.

"Just as experiences from childhood are most realistic, so I trust these first experiences during my infancy in the mission will always remain.

"I estimate very highly the good qualities in our Christian young men and am impressed by the apparent sincerity, faithfulness, trustworthiness, and great earnestness which they manifest.

"The psychologist says that the first and last experiences are those which leave a lasting impression. I hope that the last will be as the first, and that the experiences during my entire stay in India will be as interesting and full of enjoyment as these first months have been. Life in Ahmednagar cannot compare with anything in the past. Fraternal and Collegiate life is great, but this is greater, especially in the spirit of Christian brotherhood manifested.

"The students in the Christian schools of to-day are the fruits of a century's labors, and when I realize this I desire to take special pains in teaching and guiding these youths, that the spark of faith once kindled may not lose its glow.

"Missionaries have poured out their lives for this present generation, and now it is our privilege to nurture and foster the nucleus of Christian living which has been planted.

"It is a great work, and only with a consecrated life in Christ can we accomplish that which we are here to do."

KOLGAON DISTRICT.

Mr. CLARK supervises the Evangelistic work in this district. The mission schools are under the charge of a committee consisting of Rev. T. Nathoji, Rev. V. C. Uzagare, Rev. D. K. Uzagare, Rev. B. V. Bhosle and Mr. S. L. Paradhe.

Mr. CLARK writes :—"The Kolgaon District has suffered great loss this year in the death of its venerable leader, Rev. Balwantrao Uzagare. The eldest son of the first convert of Kolgaon, he gave most of his life to this district. He knew by name the Christians and non-Christians of its villages. Even when almost blind and when physical infirmity was upon him, he went about among the people, bringing blessing and inspiration where he went. He was the wise and trusted treasurer of the Jeur Committee, a trustee of the Mission Centenary Fund and a man of influence in the councils of church and mission. The responsibilities for the district which Balwantrao carried are now divided between two of the circle pastors, Rev. Vinayakrao Uzagare and Rev. Dagadoba Uzagare, men on whom his mantle has fallen.

"Two events stand out as most significant in the year's record of the District, the meetings at Ralegan, where Rev. Eknathrao Ghodake was ordained, and the conversion of a Hindu holy man named Manaji. Ralegan is a prosperous village, almost at the geographical center of the Kolgaon District, where the people have shown a spontaneous and enthusiastic interest in Christianity under the leadership of Mr. Eknathrao Ghodake. The contagion has spread to neighbouring villages and there has been an insistent demand that this preacher be ordained. Finally the Executive Committee of the Kolgaon Church Council, by the help of a small grant from the Sustentation Fund of the Mission, and of generous help from the Ralegan Christians, decided to ordain and support Eknathrao as its fourth worker.

"The village in its pleasure prepared for a large meeting, offering generous hospitality to all guests, and we had what the workers agreed was the largest, most representative and most enthusiastic meeting in the history of the district. With four ordained men the Church Council is now able to give at least some pastoral supervision to most of our villages.

"The conversion of a Hindu holy man, Manaji of Kolgaon, comes at the beginning of our winter's evangelistic compaign. He is a man of wide knowledge of Hinduism and with an unusual power to appeal to non-Christians, and he came out as a Christian, giving up his Hindu idols and symbols of worship in spite of opposition from friends and members of his own household, in a way showing courage and conviction. We hope that he may be a means of the winning of many others."

Rev. V. C. Uzagare is the secretary and treasurer of the Kolgaon School Committee. He writes :—

"The death during this year of Rev. Balawantrao Uzagare, who carried the heaviest responsibility for the work of the Committee, has been an unmeasurable loss to us. The remaining members have redoubled their prayers and efforts.

"The Committee has this year opened a new school at Suregaon. The presence of the school master and his family has brought to a head the efforts made for this village for many years. One leading man and his wife have already been baptized and others are almost ready to come out.

"Four months ago the financial situation of the Committee was serious, but the saying that God is ready to help those who help themselves was fulfilled in our case. In spite of the war a member of the Committee secured from Indian Christian and non-Christian friends such substantial help that there is now a goodly balance in the treasury.

"We have this year brightened up our schools with new pictures, mottoes and maps. Plague in an especially virulent form has seriously interfered with the work of two of our schools this year, but we are glad to be able to say that its force seems now nearly spent.

"Our teachers continue as last year to do evangelistic work in addition to their school duties, as the case of Suregaon has already indicated."

THE PARNER DISTRICT.

Dr. HUME writes :—"The Parner district in the Western part of the Ahmednagar Collectorate is the Foreign Parish of the State St. Church of Portland, Maine, which supplies the main part of the expense of the work. The district contains 125 villages, in thirty-six of which Christians live and in eighteen of which thirty-one Mission agents work. Its Christian organisations are nine churches and seventeen Mission schools. The increase has been moderate. One reason is that a constant increase of miscellaneous work on the missionary prevented adequate superintendence. Another reason was that most of the workers remained too long without transfers. During the year two changes in administration were made :—Most of the pastors were transferred to other churches, and a fine Personal Assistant to the missionary is doing more superintending. To effect the transfers some pressure had to be brought. With one exception the transfers are now recognized by pastors and churches to have been helpful. The least satisfactory church which needed the change, is still sore. One object in making the transfers was to make it easier to develop the system of circle pastors, by which a few strong pastors can have responsibility for several churches, and these fewer circle pastors can more and more be supported by the district itself.

The Churches.

"Formerly the schools were largely attended by pupils from the depressed classes. One principal reason for their attendance was the reasonable prospect that a good many of those boys and

The Schools.

girls might eventually get scholarships supporting them in boarding schools. But the cost of such advanced education is much more expensive, and the numbers of such pupils is increasing, while no more Mission money is available. So comparatively fewer pupils from village schools can be promoted into boarding schools. This interferes with attendance on those schools. On the other hand more non-Christian pupils from the middle classes attend these Mission schools. In one small village the non-Christians of all castes decline to accept an offered Government school because the teacher of the Mission school is so good a man and teaches so well.

The Probable Future.

"Nevertheless I am confident that because Government schools are sure to be multiplied, a wise use of all resources will in our Mission leave to primary Government schools in villages the teaching of the ordinary secular subjects, while Mission workers will make use of the intelligence created and will devote themselves more to religious instruction and to the dissemination of Christian literature.

Every Christian a Witness.

"In this district there will be steady effort to develop the spiritual life of *every* Christian, and to lead *all* Christians who have no pecuniary connection with the Mission to feel personally responsible to give thought, money and effort for leading others to accept the help of the Lord Jesus Christ."

JEUR DISTRICT.

The Jeur District is in charge of a Committee—Rev. B. G. Bhingardive and B. P. Umap. The late Rev. B. C. Uzgare was the chairman of this committee.

Mr. Umap writes:—"It pleased our Heavenly Father to call one more member of our committee for higher service this year. Rev. B. C. Uzgare was an experienced friend on whose advice and wisdom we depended much. Whatsoever our Lord does is for our good, we must accept His dealings. Notwithstanding discouragements we are thankful to God for all His gracious leading during the year. One new school has been opened. There are now seven churches with three ordained ministers, three preachers, two Bible-women, and ten schools with eleven teachers—nineteen agents in all who are working in this district.

"We made occasional tours in the district, and preached to large numbers. Drums and musical instruments are a great help to us in our preaching services. Dongargun is a place of pilgrimage, where thousands of people come to bathe and worship. There are five

Mondays during the year when the multitude come in throngs to this sacred place. This year on one Monday more than ten thousand men and women gathered, and gave us a great opportunity to preach. The listeners thoughtfully accepted the Word of God, and went back to their villages with the message.

"A young man at Jeur studied in our school and learned the Bible as a boy. He would not accept the Lord Jesus Christ for many years. But the Lord has opened his eyes and changed his heart. I baptized and received him into the Jeur Church November 24th.

"The Marathas in this district are friendly to us and invite us to preach and talk with them of Christ and His Word. Formerly Dr. Stephenson—who has gone to Bombay as Mrs. Picken—frequently made visits to villages in this district and afforded medical aid which was greatly appreciated, for there is great need of such help. A dispensary is a necessity. We are praying our heavenly Father to open a way for the fulfilment of this desire.

"We are grateful to Dr. Hume and Mr. Clark, who are our advisory committee, and give us much good advice and sympathy in our work."

AHMEDNAGAR DONATIONS.

Harris Hall.

	Rs.	A.	P.
Patron for Nama ..	60	0	0
,, ,, Shamsunder ..	86	3	0
Mrs. Pilman ...	30	0	0
Mrs. Marshall ..	15	3	0
Montreal £1 ...	14	12	0
Miss Wheeler ...	2,092	0	0

Sir D. M. Petit School of Industrial Art.

	Rs.	A.	P.
Mrs. Monroe ...	15	0	0
Rev. J. Bixler ...	150	0	0
H. T. Lay ...	153	8	6
Frank M. Lay ...	153	8	6
Rev. and Mrs. Geo. A. Hall $500-0-0			

Donations for Farrar Schools.

	Rs.	A.	P.
Mrs. Barr, Brooklyn, N.Y....	9	0	0
H. S. S. Class, Northfield, Minn. ...	30	0	0

Ahmednagar Hospital.

	Rs.	A.	P.
Mrs. A. E. Smith, $3-28; Brooklyn, N.Y. Charges on a box from America ...	10	0	0
Miss Carrie L. King, Escondido, California $10	30	4	0
Mrs. M. S. Gaikwad ...	10	0	0
Miss Carrie L. King, Springfield, Mass. Charges $60 ...	1	14	0
Mrs. Sawarkar ...	5	0	0
Dr. Alice P. Ford, New Haven, Conn., U.S.A. ...	3	14	0
Miss Sarah L. Wood, Keina, N. H., U.S.A. ...	9	5	0
Miss Marian Marsh, Cornwall, Conn., U.S.A. ...	1	9	0
Auxiliary 1st Church, Buffalo, N.Y., U.S.A. $40	124	6	0
Wood Memorial Fund, N.Y. State Branch $50 ...	155	8	0
Wellesley College Christian Association $100 ...	312	0	0

RECEIVED BY DR. R. A. HUME.

	Rs.	A.	P.
Miss K. R. Williams ...	733	7	6
Miss J. P. Williams ...	1,008	13	6
Mr. A. N. Lewis ...	305	10	3
Mrs. T. G. Emory ...	122	2	0
Mr. H. L. Gray ...	123	0	0
Mrs. E. R. Burgin ...	45	0	0
Mrs. Lucy Palmer ...	45	0	0
United Church, S.S. ...	184	12	0
Mr. & Mrs. G. Finlay ...	33	0	0
Mr. L. W. Felter ...	123	8	0
Mr. P. P. Baxten ...	74	5	6
Miss Carrie King ...	30	0	0
Mr. D. B. Gamole ...	77	12	0
P. J. Mead, Esq., I.C.S.I., C.I.E. ...	70	0	0
Miss O. C. Douglas ...	78	7	0

SPECIAL DONATIONS.

RECEIVED BY REV. A. H. CLARK.

For Kolgaon District:

Grace Church	...	$ 54
Congregational S.S., Claremont, Cali.	...	$ 18
Mr. H. P. Kendall	...	$ 25
Mrs. Buffington	...	$ 40
Through Parner Account		Rs. 46-8-0

For Training School.

Plymouth Church	...	$ 1545.24
Miss McKinney	...	$ 10
Mr. R. Billings	...	$ 25
Sheafers	...	$ 150
Dnyanodaya Endowment Fund		$ 17.89

RECEIVED BY KOLGAON SCHOOL COMMITTEE.

	Rs.	A.	P.
Prof. J. B. Knight ...	120	0	0
Rev. H. F. Sayles ...	60	0	0
Grace Church ...	60	0	0
Mr. P. Mahamad Pathan ...	5	0	0
Mr. Ramappa L. Kangle ...	2	0	0
Mr. Rama Appanna Kurbate	2	0	0
Mr. Bala Pap Sandge ...	5	0	0
Mr Gangappa Bassappa ...	2	0	0
Mr. Dhondiba Jagawarkar .	2	0	0
Mr. Marutirao Rawan ...	5	0	0
Mr. Bhaurao More ...	5	0	0
Mr. Bapurao Desmoje ...	1	0	0
Mr. Janba Narke ...	1	0	0
Mr. Shivappa Kurbeti ...	2	0	0
Mr. Yannaji Anandrao ...	2	0	0
Mr. Balaji Khandoba Pade .	1	0	0
Mr. Balwantrao Krishna ...	2	0	0
Mr. Balwantrao Nerlikar ...	2	0	0
Mr. Balwantrao D. Lomber.	1	0	0
Mr. Appaya Dnyanoba ...	1	0	0
Mr. Anantrao Virappa ...	1	0	0
Mr. Datarayashwar Beledeve	1	0	0
Mr. Bapurao Latkar ...	1	0	0

	Rs.	A.	P.
Mr. Vithoba Teppanna ...	1	0	0
Mr. Balaji Annappa ...	1	0	0
Mr. Gurlingappa ...	1	0	0
Mr. Bhaurao Mangaj ...	1	0	0
Mr. Downappa Kergare ...	1	0	0
Mr. Balwantrao Police ...	2	0	0
Mr. Mahadev Narayanrao ...	5	0	0
Mr. Malmgappa Kothiwala .	4	0	0
Mr. Ramayappa ...	1	0	0
Mr. Revappa Sittappa Shintre ...	20	0	0
Mr. Gopalrao H. Chougule .	2	0	0
Mr. Laxmanrao Appa Khamir	2	0	0
Mr. Krishnaji Daji ...	1	0	0
Mr. Krishnaji Mali ...	1	0	0
Mr. Nanappa ...	1	0	0
Mr. Kessappa Mallappa ...	1	0	0
Mr. K. R. Palavkar ...	1	0	0
Mr. Bhaurao Nanaji Patil ...	2	0	0
Mr. Appaya Lingappa ...	3	0	0
Mr. Babaji ...	1	0	0
Mr. A. M. Sangle ...	2	0	0
Mrs. Costa ...	1	0	0
Mr. R. G. Newaskar ...	1	0	0
Mr. S. S. Suryawanshi ...	1	0	0
Mr. S. A. Bhosale ...	1	0	0
Mr. T. T. Kamble ...	1	0	0
Mr. S. D. Naik Advocate ...	5	0	0
Rao Saheb G. R. Gaikwad...	5	0	0
Mr. B. P. Bhaskare ...	1	0	0
Rev. A. H. Clark ...	15	0	0
Dr. R. A. Hume ...	5	0	0
Mr. V. R. Shinde ...	1	0	0
Mrs. A. B. Chakranargyan	5	0	0
Mr. P. Bunter ...	3	0	0
Mr. P. Chakranarayan ...	5	0	0
Mr. A. M. R. ...	2	0	0
Mr. K. M. Navalkar ...	1	0	0
Mr. D. N. Savarkar ...	2	0	0
Hon. P. D. Pattani ...	10	0	0
Mrs. M. Rahator ...	3	0	0
From Friends ...	17	0	0

SATARA STATION.

The missionaries at Satara are Miss Nugent and Mrs. Lee, who share the work of the Church, Station School and City Schools.

Rev. and Mrs. Hiwale, assistant missionaries, have the oversight of district work, and an orphanage, besides helping in various ways as need arises in Satara City itself.

The Church.

Miss NUGENT reports :—"Financially the Church is in a better condition than at any period during the past five years ; and has now Rs. 560 in the Bank towards the new church building. The greater part of this amount has been raised in less than a year. Some of the members have been most untiring in raising this sum. The pastor's salary has been paid promptly every month. Repairs, taxes and regular contributions to different objects have also been kept up.

Schools.

"The greatest increase in the four schools in my charge has been in the Station School, where the numbers increased from fifty-nine to ninety. Some time ago it seemed as if this school would have to be closed for lack of pupils, but the opening of a Kindergarten in 1911 and of a Middle School in 1913 averted this catastrophe and the school is now very popular. One gratifying thing has been the increase in the numbers of good caste children. One day a Maratha brought his boy who produced a 'Leaving Certificate' from a school near by. When asked why he was taking his boy out of that school and putting him in a Christian school he replied that it was because the boys in our school made better progress. As he left he said 'There are several more Maratha boys coming.'

Middle School.

"There has been a slight increase in the numbers in the Middle School. The teachers have a great influence over the pupils and there has been a distinct advance in regularity in attendance, cleanliness and deportment. All study the Bible and attend morning devotions and show a greater spirit of reverence than before. The majority of the pupils are non-Christians and some from the best Brahmin families.

Schools for Dhors.

"The numbers in the Dhor boys' school and in the school for the Dhor girls in Mulhar Peth are practically the same as last year. In the latter school, after our annual examination the teachers prepared a very interesting programme which was given by the children. All the mothers and the children's friends were invited.

To our great surprise about eighty women came, and what was more surprising listened very attentively and seemed to greatly enjoy seeing what the children could do. At the close, sweets were distributed to the children and a little bouquet of flowers given to each of the women. It was 'a red letter day' in the Dhorwada.

New house for workers.

"A large, airy double house, built on modern lines, has just been completed and two families moved in. Very happy families they were too. A short dedicatory service was held by our pastor and quite a large number were present. We are all most grateful to the kind friends who contributed the money towards this building, and feel that better housing means better and happier workers."

Shanwar Peth Girls' School.

Mrs. Lee writes:—"Attendance in the Shanwar Peth girls' school has steadily improved. The monthly average has doubled. One day, when visiting in a house across the way, I met a Hindu woman who had come from Poona to visit her brother. I found she used to attend this school ten or twelve years ago. I was especially pleased to find that—aside from the things she learned from books—she still remembered most of the Lord's Prayer. The Christian teacher in the school was married in the middle of the year. Her going has been a handicap to the work. I was especially sorry to have the regular Bible lessons interrupted. Much to my surprise and pleasure I found the Brahmin master, who had previously objected to our teaching the Bible, reviewing the girls on their hymns. One he seemed particularly to like was about 'Christ the true Saviour.'

Rival to Preaching.

"The three preachers have gone regularly to central places in the city and to villages near by. At one of these regular preaching places, where many roads crossing bring large numbers of passers by, they have had considerable competition with an auctioneer, who took up his stand opposite them, on bazaar days, as regularly as they did. He was there as a maker of money: they as fishers of men. For a time it seemed as if the auctioneer's wares were more attractive than the preacher's message. Then the preachers, instead of going to that particular place on bazaar days only, decided to go every day. The effort has been worth while, and there are scores of attentive audiences whose hearts we pray may be as good soil to the seed.

Scattering seed.

In May, a short tour through villages farther than the daily circuit, stimulated the preachers to propose another tour in November. They were greatly helped by having with them two



Men painted up as tigers during a Mohammedan festival, Satara.



Vasudevs, devotees of Krishna, a religious order of mendicants, Satara. These men, with their peacock hats and cymbals, go about dancing and begging.



Rev. Anandrao S. Hiwale, on a visit to one of his village Schools.

earnest teachers who volunteered for evangelistic work during their school holidays. Effective use has been made of the magic lantern.

Bible-women.

"Two earnest Bible-women have gone with glad hearts to carry Christ's message to the women of Satara. There is one street where three years ago we were hooted at by boys who followed at our heels, informing each house where we stopped: 'These are intending to defile you.' Naturally doors were closed. The other day another visit to this same street brought a cordial welcome from many homes. Whenever we go, refusal to listen to hymns and Christian truths is the exception: eager attention the rule. Sometimes we are interrupted by enquiries about the war. The Christian women of Satara are helping to make shirts for wounded soldiers. Those who can, have given money for the War Fund. One little girl of eight or nine had her sympathies so touched that on her birthday she asked her father not to give her any presents but let her have the money he had intended to spend on toy dishes for her, to give to the War Relief Fund."

Sympathy for Soldiers.

Mr. HIWALE reports:—"It has been comfort to notice the deepening of spiritual life among the few workers in the Satara District.

Evangelistic work.

"Early in the year on account of plague the schools in Koregaum and Rahimatpur were closed, the people having left their houses to live in the fields. Realizing that our disappointments are often His appointments, eight of us, after a season of earnest prayer, went on an evangelistic tour in the Northern part of the District.

"At the two great fairs of Maswad and Nagoba thousands heard the Gospel from day to day, and in the evenings crowds gathered as we showed pictures with the Sciopticon and preached. At the request of the Hindu leaders we were glad to hold these services for the ladies of their households. Several of the audiences heard about Jesus for the first time.

"We were greatly encouraged at the continual increase in the numbers in our audiences. Earnest cries went up to God to give us at least one soul in response to the individual work we did. For two weeks no one decided to accept Christ, and we were inclined to feel down-hearted, but on the eve of our departure from one village, a young man came and asked to learn more of Christ. Oh! how glad and joyful we were to welcome him! This young man, Kondiram, followed us to Satara where he is now studying in the Mission School, and we hope he will prepare himself for work among his own people and win them for Christ.

"The evangelistic band of Vadala, including five pastors of that District, did effective work. Their *Bhajans* interested many. Our own workers learned some tactful and effective methods from them in presenting Christ to non-Christians.

Koregaum Church.

"The religious and other activities of the church (visiting in families, etc.) have been faithfully performed by the pastor. There are three Sunday Schools connected with the church, attended by Hindu children as well as Christians. The C.E. Society 'Worker's Meeting' has been exceptionally faithful, and has shown itself earnest in various activities.

Village Schools.

"Our village schools have been in a satisfactory condition. The children who attend these schools are nearly all from the middle and lower classes. We are happy to note that the number of children has increased this year. We are very grateful to Miss Sarah Curtis for her keen interest and generous help towards the support of our work in this district of Satara."

SIRUR STATION.

The work in the Sirur District is superintended by Mr. and Mrs. Edwards. Church, District, Schools, Industrial and Women's work.

Transition.

The year 1915 has been for Sirur a year of great changes. Deeply touching and affecting was the meeting of the Christian community in this little town when that brave veteran, Mrs. Winsor, handed the work over to others, after so many years of strenuous toil and loneliness. Many and heartfelt were the prayers offered on her behalf when, in the middle of the year, she set sail for America. There was much rejoicing and thanksgiving when we heard how God had answered those prayers by giving her a safe journey despite the wreck of her ship. (The cheery presence which for so very long had been the centre of Sirur life has been missed by young and old alike, but perhaps most of all by the little community of widows who in that highly useful institution, the Dexter Home, have been the recipients of so much sympathy and kindness. A debt of gratitude is due to those generous donors who have made possible such a home for these helpless souls). Nor was Mrs. Winsor's departure the only sad event in the Church's life, for Miss Laville, who left at the same time, had been, not only the missionary's helper, but by her quiet, Godly influence, the helper of many others besides. The catalogue of loss included, too, the death of the acting Pastor, the Rev. Madhavrao Amolik, after a residence of over twenty years. Needed provision for



The Industrial School, Sirur.



The Drawing School, Ajmer

his widow and children has been a very heavy tax on our slender financial resources.

Sunday and Day Schools.

The young life in Sirur offers a very promising field of labour. Our first aim has been to cultivate in them a great love for the Word of God, and the results have been encouraging. A system of quarterly Scripture examinations has been instituted, and by this means most of our boys and girls have earned as prizes Bibles and hymn-books. Similarly, the English school for boys promises to occupy a prominent place in the life of the whole town. Over twenty non-Christian boys, both Mohammedans and Hindus of various castes, have begun to attend, "to learn English from the Sahib," but the Sahib's fervent hope is that they will learn something far more important than mere English!

The Industrial School.

Thirty-seven years ago, that determined and resourceful pioneer, the Rev. Richard Winsor, in face of much criticism, started in Sirur an Industrial School which he developed until it came to be viewed by Government officials as one of the finest technical schools in the Bombay Presidency. Only during the present year the Collector himself wrote in the visitors' book, "I consider this Institution one of the most useful in the Poona District The good it does is incalculable." This important and efficient carpentry training school became the property of the Board on the first of April this year. With its forty Christian pupils and thirty non-Christian pupils the possibilities of its usefulness cannot be too highly estimated. The absence of a grant from the Board is therefore no less than tragical, rendering the financial basis of the institution most insecure and unsatisfactory. When will the Home Church learn that apart from industrial education the difficult problem of making the Indian Church self-supporting will never be solved? Let the members of the Indian Church be trained in various branches of trade and the double problem of the livelihood of Indian Christians and the support of Indian Christian work is solved at a single stroke.

Evangelistic work.

The source of our greatest joy during the year has been the evangelistic work. A few months ago I organised a band of touring evangelists whose leader is the faithful Sadoba, a catechist always in earnest and full of the Spirit. With him are three blind assistants: Yeshwant, with a fine memory for Scripture; David, worthy of his name, skilful on his musical instrument; and Amrut, who makes a joyful noise unto the Lord with his drums. My theological class, meeting twice a week, with about twenty members, drills these and others in evangelical theology. Around here are hundreds of villages, and the field is white unto harvest.

Conversion of a Mahar Gosavi.

Some three months ago Sudoba and his blind helpers were holding a meeting in a village close by where a Hindu feast was going on. One of their hearers was a leading Mahar guru who exercised full sway over nearly 200 villages and had a following of several hundred disciples. To get more help he came to see us. He said that we must feed him with milk like a mother ; that he had missed the true way to God ; that he was blind but that light was now beginning to break. Taking a piece of camphor, he showed us how he prayed ; lighting it, he became absorbed in meditation as he watched its bright flame. Then he told us how he prayed that as the flame left no trace of ash behind so might his soul rise to God, absolutely consecrated, with not a trace of earthliness. After one or two more interviews, when I found he had been listening to preachers for years unmoved, he expressed full readiness to accept Christ. "I only want to go and give my son a farewell kiss and tell him I am dead," and the big tears ran down his face. The son's visit here and his pleading with me to postpone his father's baptism for the sake of the wide circle of disciples, etc., etc., is too long a story for a brief report. Suffice to say the guru remained steadfast in his purpose. His baptism was the more remarkable in that it took place in the most sacred month of the Mahar year. Three Hindus called on him the day after his baptism and asked him "Have *you* become a Christian?" His simple answer was: "All my life I've been seeking light and peace. Seeking, seeking, seeking — but never finding. NOW I HAVE FOUND."

A New Station opened.

One of the happiest moments of the whole year was as I stood in a little school chapel in the village of Bhoyara, far away in the interior of our district. I remembered how six months before a score of earnest enquirers had pleaded for a teacher and how I had been compelled to refuse them. But the Lord Christ whom they seek had opened up my way and as I read the opening scripture and offered the prayer of dedication I wished that generous and praying friends could have shared my joy inside that unpretentious building.

SIRUR DONATIONS.

	Rs.	A.	P.
Miss Wheeler ..	693	14	0
C.S.S. Auburndale, Mass. ..	76	8	0
Emergency Fund ..	153	0	0
Aux. Gardner, Mass. ..	31	0	0
Cong. Church, West Boxbury ..	77	8	0
Miss Luce ..	153	13	0
Mrs. H. C. Dyrness ..	22	3	0
Klopsch Fund ..	252	10	0
Miss R. E. Brown ..	30	10	0
Mrs. Miller ..	15	0	0
L. J. Mountford, Esq., I.C.S.	50	0	0
Sir Shapurji Broacha ..	100	0	0
Jamsetji Ardeshir Wadia, Esq.	100	0	0

	Rs.	A.	P.
Sir Henry H. E. Procter ..	100	0	0
Sir Dinshaw Petit ..	150	0	0
Miss Ericson ..	22	0	0
F. H. Tuthill, Esq. ..	300	0	0
The Misses Ingoldby ..	15	0	0
Mrs. Thornley and friends ..	7	8	0
W. H. Smith ..	15	9	0
Mrs. James Richmond ..	15	9	0
Mrs. Addie R. Brice ..	15	9	0
Saddie Connell ..	15	9	0
Hattie A. Hutchins ..	15	10	0
G. W. Cooper, Esq. ..	187	3	0
Friend, Clifton Springs, N.Y.	156	0	0
Cong. Friends, do. ..	187	3	0

VADALA STATION.

Mr. and Mrs. Fairbank have charge of the church at Vadala, district work, including churches, schools, etc., work among women, Bible-women.

Mr. and Mrs. Felt have charge of a large boarding school with all its interests and responsibilities.

Satya Shodhak Samaj.

Mr. FAIRBANK reports:—"During the past year I have met many groups of Marathas (agricultural castes) who have come to talk on religious questions. There is a steady movement among these people for something better. The society that they have started among themselves certainly has a good name, the Satya Shodhak Samaj, *i.e.*, the Search-after-Truth Society. It is for Christian Missions to use this movement to bring the people to Christ, who is the Truth.

"The ever-increasing attendance of the children of these castes in our Mission schools is very noticeable. Ten years ago we had a mere handful of these Maratha children in our village schools. To-day we have over three hundred. The demand for new schools now comes almost entirely from these people. Yesterday the headman of a village who is a Maratha was here to see me. He pleaded urgently for a school in his village, saying that there were forty or fifty children ready to attend.

"Another sign among this class of special interest in a better life is evident in the larger numbers who attend the Christian services when we are on tour. Often at our regular services, not street preaching, the non-Christians of the upper castes outnumber the Christians.

"The interesting conversations I have had with men who are leading representatives of the Satya Shodhak Samaj show the attraction Christianity has for them. Once I was invited by one of their gurus (religious teachers), a man who has many disciples in this section of the country, to attend a session of a "Retreat" for some of his disciples in an adjoining village. I found present about ninety to a hundred assembled from the surrounding villages, receiving instruction at his hand. After some preliminary conversation, the guru asked me to tell his disciples about Christianity. I spoke to them for about an hour and I think I have never in my life had closer attention. Since then this guru of the Marathas and others, too, have come to talk about Christ.

Bhil Converts.

"Another group of people who have become more and more interested in Christianity is the Bhil, or hunter, caste. They are probably aborigines of the country. In many ways they resemble the American

Indian—hunting, trapping, fishing, following the hidden trails of men and animals by tracks and footprints. They are considered a dangerous class, because they often commit theft, both petty and daring. They incline to stealing because they have no regular industry. During the past two or three years, one of the Circle Pastors has made a special effort to get hold of the Bhils in his parish and has succeeded to a marked degree. Many of them have been baptised during the last two years. I have had the privilege on two occasions of being present when a number of them were baptised by the Pastor. At each occasion the upper caste people from the village were present in large numbers and were asked by the pastor to testify as to the change in the life of these men and women. Only a few months ago I was present when the Pastor received some of these people into the Church on confession of their faith in Christ, and the villagers, including the headman, bore witness to the change in their characters, laying stress on the fact that the village fields are not now being robbed.

"We have made special efforts to give employment to the men of this class. During this past year Government gave one set of eight men money enough to buy eight oxen. Lands were rented and these men have gone to work as farmers and are thus far showing great interest in their enterprise.

Churches and Circle Pastors.

"The work of the churches has gone steadily forward under the efficient leadership of the Circle Pastors. It has clearly been a year of sowing rather than of reaping, but it is a matter of great value that these pastors regularly visited the villages in their parishes, not only ministering to the Christian communities, but preaching to the non-Christians.

"The matter of regular giving by members of the churches is being constantly urged. More was done in the way of giving last year than ever before. The individual Christians are being carefully canvassed for systematic giving. An effort is made to have every member of the church give regularly each month. Besides this we are trying by asking for contributions from non-Christians to awaken their interest. Many Mission agents have pledged to raise a fixed sum for the year. Again, the small offerings by the school children of grain and copper coins amount to a goodly sum and means still more in training. The Infant Class of the Vadala Sunday School has made a good record in giving for a number of years. During the past year their contributions, given in little handfuls of grain, or an occasional small coin, have amounted to $3 or $4. The children in this Sunday School come from Hindu and Mohammedan, as well as from Christian homes.

"The Harvest Festival is another valuable asset in the giving for the work of the church. Pledges, made the year before, of grain,

chickens, goats or kids, as well as of money, were redeemed at the close of March, the end of the harvest season. With the enthusiasm of this giving, the pledges for next year more than doubled those for this year.

Mission Birthday.

"This new holiday celebrated throughout our Mission was a happy occasion here at Vadala. In the morning the church held a service of prayer and thanksgiving. In the afternoon most of the families met together on the sandy bed of the river and had a basket picnic, followed by readings taken from the Haystack Meeting rendered in Marathi verse. Finally in the evening a sacred concert (*kirtan*) was given in the church.

Touring.

"During the touring season we were able to be out for January and February. In almost every village visited we had large audiences. In one village the magic lantern called out half of its population of two thousand people.

"The work among the women is specially needed and the response of the women to whatever is done for them shows how much more might be effected, could this side of the work be better emphasised. The work of the Volunteer Band of Women has gone on through the year and satisfactory evidences of its work were seen in different villages visited.

Village Schools.

"Our village schools had more than a thousand children in attendance last year, the largest number we have ever had. Many schools are so well attended that there should be two teachers instead of one. The demand for new Christian schools continues unabated. This work offers a great opportunity for the spread of Christ's Truth.

Christmas Tree.

"Though there are few ideas that are perfectly new, we pride ourselves on having had a unique Christmas this year. I wonder if anyone has ever thought of planting a live Christmas tree, and in one night bringing it to a marvellous fruitage of books and toys. Ours was cut down the day before Christmas and put up in the ground beside a dry creek bed not far from our bungalow. It was a poor thorny representative of a noble line but served its purpose finely.

"At about two in the afternoon of Christmas Day there was a strange sight of a loaded wheelbarrow leaving our house with the two missionary families trailing behind it. The precious Christmas freight was carried to the creek and there behind a high bank we decorated the tree with red Christmas cards, and popcorn strung by children, and covered it with the packages of presents, letting the overflow go

underneath the tree on the ground, the whole making a really Santa Clausy effect, as the picture testifies.

"At about 4-30 the children were led wonderingly by their missionary friends to the tree and were seated in the bed of the creek by classes with the grown-ups scattered around on the edge. A nice little speech on the spirit of Christmas was made by our grand old Superintendent of the District, Shetiba, and a few words were spoken about the givers of this year's box. Then at last the gifts were given out. The part that caused the most merriment was the presentation of cakes of soap to the home babies, whose fathers had to come bashfully before the laughing throng to receive the gifts.

Great Opportunity.

"The other really noteworthy event of our otherwise very ordinary year has been the partial realization of plans for the building of a new dormitory for our Hindu and Mohammedan boys, of whom we wrote last year. I told then of the eleven boys who were living with us and of the promise and hope that their presence gave us. In November we made a little tour to their homes and among the villages quite distant from Vadala; and partly for that reason school opened with double the number of high caste boys, and with almost certain indication of still greater increase during the coming year. It did not take much grace and faith to understand that this was truly God's leading and that a great opportunity was given to us.

New Dormitory.

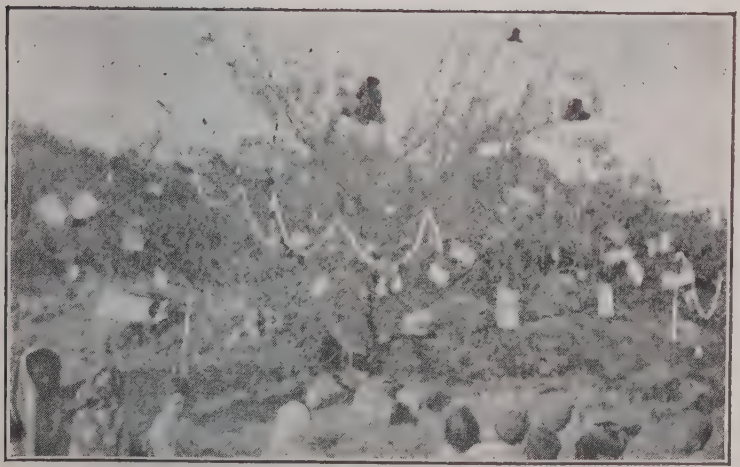
"And then as we were thinking about the practical problems of housing so many boys, the vision came to us of a new dormitory, which will give us opportunity to properly house and care for from fifty to sixty non-Christian boys. The money had to be raised entirely out here in India, as the home friends are doing their best for the school in other ways already. The Christian community is poor, and it seemed very venturesome to think of raising the funds among non-Christians. But that is what we have set out to do, and it seems now that our dream will after all be realized, largely through the help of a great benevolent trust fund, the promise of whose assistance, we feel, is almost certain.

Coming under Christian Influence.

"It looks as though our school is to become the centre for the education of boys of the Maratha and Mohammedan families living in this district, who are seeking to break away from the many limitations that keep them back, and who in many cases are on the verge of openly avowing the Christian faith. It is surely necessary for us to pray that the impress of the school on these boys may be above all else spiritual, transforming not only the outward customs and habits, but also creating in their hearts a genuine love



Breaking Camp on tour, Vadala. (*page 33.*)



Out-of-door Christmas tree, Vadala, 1914. (*page 33*)



The boys at Rahuri know how to work as well as play. *(page 37)*



"All work and no play makes Jack a dull boy." These Rahuri boys are not dull. *(page 37)*

for our Heavenly Father and a definite consecration to the service of Christ. Five of these Hindu boys at their own suggestion went to quite a deal of expense and attended the Christian Endeavour Convention at Sholapur this year. We believe that this experience has deepened the impressions which they have been daily receiving in their school life.

VADALA DONATIONS.

RECEIVED BY REV. E. FAIRBANK.

	Rs.	A.	P.
Miss Page ..	274	5	9
Miss Peppard ..	27	3	0
Aurora, N.Y., S.S. ..	132	8	0
Miss Snell ..	61	0	0
Bible Society of Scotland ..	74	12	0
A. C. James ..	4,711	9	0
Aurora, N.Y., Friends ..	123	2	6
Morristown, N.J. ..	153	14	0
Mrs. Picken ..	35	0	6
Through Mrs. Picken ..	30	11	0

RECEIVED BY MR. FELT.

	Rs.	A.	P.
A Friend ..	9	1	0
Rho Kappa Society, Old South Church, Worcester, Mass. ..	153	7	0

	Rs.	A.	P.
Mr. F. H. Dewey ..	30	10	0
Mrs. H. Howard ..	61	6	0
Mrs. E. A. Heald ..	15	1	0
Government grants ..	1,400	0	0
Messrs. Dyer, Ford, Beals, McClintock, Houghton, and Peck ..	307	1	0
Mrs. Ford for Galva, Ill. Primary Sunday School ..	60	5	0
Mrs. Dean ..	15	3	0
Mrs. J. Clearwater ..	30	10	0
Mrs. Harrington ..	15	4	6
Miss Florence Felt ..	14	13	0
Miss Wheeler ..	1,253	7	6
G. E. Bevans ..	46	0	0
Mrs. Waterous and S.S. Class of Boys ..	14	11	0
E. F. Hunter ..	75	13	0
Miss Carter ..	9	2	0

RAHURI STATION.

Dr. and Mrs. Ballantine find their hearts and hands full with the care of the large work at Rahuri—with its churches, schools, district supervision, medical and women's work.

Shahiwalla.

In one respect India is unlike all other places in that one of its greatest curses is its holy men. At the North of the District, in the town of Shirde, there is a man named Shāhiwalla, who has deceived the public for many years by pretending to be a Guru or spiritual leader, and getting wealth by this means. People come from hundreds of miles away to get a blessing from this fake. The credulous people come in crowds, and if he can be induced to swear at them they go away considering themselves blessed.

A Story for Ignorant Crowds.

The preacher at Shirde works among these crowds. One day he met a large company from Nasik, which is itself a sacred place. He told them of a poor idiotic boy named Vayda who knew only one thing—he could stretch out his hand and say "Mother, bread," that was all. Some men who saw him begging, made a plan to get money out of him. They shut him up in a room and by beating and torturing taught him to put a little wood ashes into any outstretched hand. He was so troubled by them that he forgot everything but ashes and the waiting hand.

"Then these men advertised in all the villages about that a great Guru was come and if he but put a bit of ashes in one's hand the most secret wishes of that one would be fulfilled. Soon the people began to come. It was hard to find enough ashes for them all. Several men were kept at fires all the time to make ashes. The people came bringing offerings of cocoanuts, sweets and silver, and went away happy with ashes in their hands and hope in their hearts. But soon their hopes turned to ashes, their wishes did not come true, doubt grew and spread, the people sought another charmer, and the boy Vayda returned to his first trade begging "Mother, bread." This story was told to the people at Shirde, who had come from Nasik. They at once said, "This truly is no god, but a man who eats money."

Preachers.

Preachers report a growing spirit of enquiry among men who can think. They ask intelligent questions, they are weary of the bondage of their priests, and wish education for their boys and are willing to furnish it to some extent. Most of them are poor; to keep a boy in school means less bread for the family at home.

Circle Pastors.

Our Circle pastors are covering the ground more thoroughly than formerly. Changing the place of residence of all the pastors is working well. It gives them each a new field of work and new interests.

Work among Children.

Yet it is only when we work among children that we see the greatest results. Every boy is a possible leader, and every girl has her place in the future of the Christian Church and community. One hundred and sixty are in our Boarding Schools, and many hundreds in the village schools of the district. More than half of the pupils in our village schools are from the middle and upper classes, and some schools are almost entirely filled with children from these castes. The teacher exerts a very strong influence over these pupils. They look up to him in everything and wish to be like him when they grow up. They spend nearly all their time at the school. Morning and evening prayers are observed, the boys themselves taking part. The teachers are devoted to their interests. These are the schools which earn the largest Government Grants-in-aid.

Books and Slates.

Books are provided by Government for the first three standards. This is a great help to poor men with large families, who can rarely find a four-anna piece to spend for anything but food.

A Patil's Son

At one place the head man of the village is a frequent visitor at school. He delights to hear his small son recite the 23rd Psalm, repeat tables to 12×12 and sing "Flowers of God's Garden." His being an orthodox Hindu seems to have no effect upon his pleasure in these accomplishments.

Christian workers from Hindu castes.

There are at present eight Christians from Hindu castes living and working with us in Rahuri. A number of others like them have been taught here, and have positions in other places. Three fine boys who have Hindu parents, are now attending Christian Boarding Schools. The mother of two of them told us that they objected so much to Hindu worship, that what was performed had to be carried on when the boys were away from the house. Four more children of this family will come to school when they are old enough.

Tours.

Evangelistic tours have covered more ground than usual this year. We have found Christians in villages hitherto unvisited—the direct result of our schools in other places.

Medical Help.

There is nothing that will win the hearts of a whole family like medical help in time of need. All differences of religion are dropped when extreme danger appears, just as scores of names of gods die on the lips and that of the one great God takes the first place, in the last extremity. We can meet on common ground here. Many families have been so reached in the year that is past.

We are thankful for the unity and purpose among our workers, for unlimited opportunity and for the courage and inspiration which these conditions give for the coming year.

RAHURI DONATIONS.

	Rs.	A.	P.
Sunday School, Royalston, Mass ..	45	0	0
Do. Hubbard, Oregon ..	29	15	0
Do. Fitchburg, Mass ..	61	8	0
Mrs. Paterson, Montreal, Ca.	152	2	0
Mrs. Denis, New York ..	31	0	0
Mr. Chas. Chase, Royalston, Mass ..	86	6	0
Government Grants-in-aid ..	3,327	0	0
Local Board ..	100	0	0
Wheeler Fund ..	4,887	4	0
Specials ..	222	8	0

SHOLAPUR STATION.

Mr. and Mrs. L. S. Gates :—Church, evangelistic work in Sholapur district and Mogalai Territory ; schools, Bible-women, Leper Asylum, and a small orphanage. Work in homes.

Mr. and Mrs. L. H. Gates : —Boys' Boarding School, two divisions, industrial department and Hindu school.

Miss Fowler :—Woronoco Girl's School, two Hindu schools.

Miss Wheeler :—Kindergarten Training School, Kindergarten, two Hindu schools.

Pastor BHONSLE writes: —"Notwithstanding set-backs, discouragements and various trials owing to a serious epidemic of plague and other unexpected events, yet I feel that there is much to be thankful for when I consider the prayer meetings, the Sabbath meeting together, the C.E. valuable work, the preaching of the gospel by many interested young people, the charitable work performed, the influence and enthusiasm of the C.E. Convention. All these connected together make me full of joy and hope and trust. I would speak the feelings of my heart in the words found in Philippians 1 : 3-6—'I thank my God at my every remembrance of you—always when offering any prayer on behalf of you all, finding a joy in offering it. I thank my God, I say, for your co-operation in spreading the Good News, from the time it first came to you, even until now. For of this I am confident, that He who has begun a good work within you will go on to perfect it in preparation for the day of Jesus Christ."

Kindergarten Training School.

"There has been a deep spirit of consecration and an earnest desire for service in the Training School this year, which we hope will bear fruit in the various schools and missions to which the fourteen girls who graduated in October, have gone. As the girls who come to us for training are from Christian schools, our desire is to deepen their spirit of consecration for service so that when they go out they may be true, earnest missionary leaders and intelligent Christian mothers of the next generation for India. We raised the standard for entrance to the Training School last year, so that in the future, although our classes will be smaller, we hope to send out better teachers.

Josephine Kindergarten

"The Josephine Kindergarten has increased in numbers during the past year, and one little Brahman girl has been coming from the city. This coming year we shall have two of our Training School graduates to help us in the Kindergarten and Connecting Class, and we hope to start a mothers' class in connection with the Kinder-

garten. Miss Harding sailed for America in March. We miss her sadly but are glad that she can rest and come back to us strong for the work that lies so near her heart.

Non-Christian Schools

"All of our schools, at the present time, are closed on account of plague that has spread all over the city. But in spite of the fact that our two city girls' schools were closed for the same reason in the spring also, they passed the government examination in September with higher grades than the previous year.

Needs.

"All of the girls in these two schools are non-Christians. If we only had funds to support a better staff of teachers, and a Bible-woman to work in the homes of the girls, we would feel that the schools were doing a fine work for the Master. There are about thirty girls in the high caste school and sometimes as many as sixty in the other school, for the most part from the weaver caste. Is there not one of our friends who could make the schools a yearly Christmas present of twenty-five dollars to support a Bible-woman to work in connection with these two schools?

Recovery from Plague.

"The visits in the homes are much appreciated both by the children and the parents. One very bright, attractive girl about eleven years old was stricken with plague about a month ago. When I heard of it and went to see her she was a little better. I told the parents that I had prayed to the great loving living God to bless the innoculation and the medicine and help her to get well. They listened and were glad. The girl has recovered. This personal touch with the people counts for so much, but Miss Harding and I are tied down by our institutional work. We trust to have a Bible-woman for these city schools as soon as we can find the funds to support her.

Woronoco Girls' School.

"The Government examination is a testing time of the year's work in school, and the degrees of efficiency are marked by its successes. It is unusual in the upper standards, where the work is more difficult, for all in a class to pass. But this year all in the 5th standard,—and some are very small girls,—passed in all the subjects. Opposite is a picture of the girls who have been very happy over their success.

"The 4th standard girls have been very enthusiastic over their studies too. At a class meeting they decided to raise money and give prizes to the three girls who stood highest in the class, after the monthly examination. They arranged a very nice social for the prize-giving, inviting the teachers, and giving us all a very nice treat of fruit and sweets.



These ten girls-the whole of one class passed successfully the 5th Government Standard. (page 40)



Kindergarten training class. (page 39)



Some of the training class performing a drill. (*page 39*)



Happy little ones, who can have the privilege of Kindergarten instruction.

Bible examination.

"In the Bible examinations, with the exception of a very few, all the girls passed, even the Brahmin girls who have begun to come to school since June, did especially well. One high caste girl, who had only had a month's study of the Bible, received nearly one hundred marks.

What becomes of the girls?

"Four of the Woronoco girls have just graduated from the Kindergarten Training Course, and are to begin their work as teachers in Satara and Bombay. Five have been married during the year, and are happily settled in homes of their own.

Little Chickee.

"Little Chickee who is in the Boarding school has a very loving, tender heart for Jesus. One day she and one or two other little girls were looking at the picture, on a S.S. lesson sheet, of Christ, crucified between the two thieves. They were talking how bad the thieves were, and poking them with their fingers to show their displeasure, and in so doing accidently tore the picture of Christ. This just broke little Chickee's heart and she began to cry. One of the teachers was passing, and asked her what was the trouble. Between her sobs, she told how the little girl had torn the picture of 'my Jesus.' The teacher told her the girl had done it accidentally, but that did not pacify her, and not until the teacher had the little girl kneel down and ask God to forgive her, was she comforted.

Sunbeams C.E. Society.

"The Sunbeams C.E. Society earned their vacation money as usual, and added nearly twenty-five rupees to the treasury. They also by economizing on their food saved enough to help quite a little toward the entertainment of their twenty-five delegates at the time of the C.E. Convention here in Sholapur, and ranked a model society in the efficiency test given during the Convention.

Singing the Gospel.

"In February the Sunbeams had an unusual opportunity of singing the Gospel to large gathering of the high caste Hindus in a very unique way. There was a wedding in a very wealthy Gujar family, the ceremonies of which lasted for a week, and they were invited to sing at the receptions which were given every night at the bridegroom's house. Sulochanabai went with them, and they sang the hymns which we sing in our services, and at our weddings. The people were very much interested, and would ask them to repeat certain hymns which they had sung on previous nights. One woman was so interested that she asked for the hymn book to read the hymns for herself. They were especially interested in the hymn about Christ who alone can save us from our sins.

"The Zenana Mission has worked many years among Mohammedan women in co-operation with the Sholapur missionaries, and two years ago a work for men was started, with the Urdu preacher superintended by our missionaries. The work at first seemed discouraging, but Mr. McKenzie feels much encouraged now. He goes daily for street preaching, meets men at their homes and shops, and has frequent visitors at home. A night school has been started at the request of young men who work in the mills. They seem eager. At a recent exhibition it was pleasant to hear them repeat the commandments, the Lord's Prayer, Scripture verses and answer questions from the catechism. The majority are poor—weavers by caste, and it is an encouraging sign that they are seeking some education.

Work among Mohammedans

"The advent of plague into Sholapur has curtailed our work in all branches, Day schools have had to close, and with them the Sabbath Schools. It has given an opportunity for the unemployed teachers to go daily for preaching, twice a week visiting outside villages, and three times a week visiting the people who have left their homes in the city, and are living in fields. We pray this may be God's opportunity for reaching those hitherto shut away from Christian influence. It has not seemed wise to bring in pupils to an infected area, and so those who had gone to their homes were not called back for some time. Two deaths occurred from plague among our Christians, the first for ten years, amid recurring attacks of the epidemic, and in contrast to the thousands who have died from the Hindu community. The plague has spread even to the small villages in both districts in connection with Sholapur, and has seriously interfered with the usual evangelistic work."

Plague.

After passing the first Language Examination in July Mr. L. H. and Mrs. Gates were stationed in Sholapur and were assigned supervision of the Station Boys' School. This constituted the second change in the Principalship of the school for this past year. At the present time the standard of the school is not very satisfactory; but the work is interesting and a keen spirit among teachers and students promises improvement in the future. One hundred and fifteen boys are in attendance at the Vernacular: forty in the three standards (grades) of the Anglo-Vernacular. About seventy-five of the total number of boys are classed as Mission boys. They are boarded in the compound and are supported by patrons in the United States or from Mission funds. The remainder are city boys who are, as a rule, non-Christians. Among these students there are forty who

Station School.



The Sholapur carpentery class received high praise from the Government Manual Inspector, for the work accomplished. (*page 43*)



An interesting tree near Barsi Town. "Prayer was wont to be made there." (*page 46*)

come from the Kaikadi or Criminal Tribes, under an arrangement between their supervisor and the Mission. Mr. Starte has already promised double the number of boys for the coming year.

For the first time the Anglo-Vernacular School has prepared students for the Normal Training School at Ahmednagar. There are four promising young men who are entering this year's class. It is expected that after their period of preparation they will return to conduct Mission Schools along thoroughly modern lines.

Industrial Work.

The boarding school boys are assigned three hours of work in the Karkhana or industrial school. A dozen of the youngest lads are in a sewing class where they learn to do plain sewing and to make crotcheted buttons. The boys in their early teens learn how to weave on foot-power looms; while the older ones are busy in the carpenter shop. It is gratifying to notice the enterprise and ambition of the boys along these industrial lines. The carpenter shop recently filled an order for eighteen pairs of dumb-bells. At present they are making a set of six dining-room chairs for the estimated cost of nine dollars. The products of the weaving and sewing departments are bought and used by teachers and students for clothes, bedding, etc. The Boarding Department is under the capable management of a man who knows boys and is thoroughly versed in the details of administration. He is a valuable counsellor for the missionary in charge.

Needs.

There is a prospect of some organization for the boys which will supply the place in their lives and habits such as the Boy Scout Movement is doing in America.

The needs of the schools are briefly, two:—

I. New materials:
 (*a*) Books, pictures, objects, pencils for the class room.
 (*b*) Tools, lathes, and looms for the Carpentry and Weaving Shops.

II. Adequate provision for physical development and athletic games.

The school grounds and compound furnish sufficient room for exercise if the apparatus and sporting goods were available.

C.E. Convention.

The C.E. Convention held in August was an inspiration to all who could be present. There were delegates from many places, the most interesting group perhaps being some fifty who marched from forty to fifty miles, in order to be present at the great Mela. The prayers offered beforehand and the enthusiasm shown in making preparations were an evidence that the Convention would be a success.

Members of the various societies vied with each other in working to get everything in "apple-pie" order. One bright sunny morning a happy group of smiling young girls was seen going through the city street, swinging buckets and cloths as they walked chatting and laughing. They wondered how they would be able to manage the moving of the heavy seats so as to sweep the floors of the Church. To their delight, however, they found the floor had been well cleaned and seats arranged. The young men of the Teachers' Society had not wanted the girls to get ahead of them and they had come the day previously, and done the heavy work. Many hands made quick work of oiling the doors, windows and furniture, and how happy all felt on seeing the church attired in a clean robe. So with other work which wanted to be done for expected guests there were ready hands at every turn. A delightful feature of the occasion was that for the most part only young people took part, and they did splendidly. The general theme of the Convention was "Trees." The application was a figurative and spiritual likening of the Lord Jesus Christ to a tree, likening the follower's various virtues to various parts of that spiritual tree. It was a great Convention, and will under the blessing of God be rich in great results.

Criminal Tribes.

A government official who is working most successfully with some of the criminal tribes in this vicinity has asked us to be interested in teaching the children. A school was opened in June for the very small children. They were like wild colts at first, and so fearful. They soon learned we were their friends, and would run to greet us. A shout would go up as soon as we appeared, and then like rabbits scurrying around, the children would come rushing to the place where we met for school—only an iron roof supported on posts. Three of the girls training in the kindergarten class offered to do missionary work, and faithfully took their places each morning in the discouraging atmosphere. The school had to be discontinued on account of rain, but now it is hoped that a good substantial building which has been made ready can be used, and we look forward to trying again to reach the unwashed and undressed.

The Plague.

The one outstanding event at Sholapur has been the terrible visitation of plague which has visited every portion of the city and suburbs and many small villages. We had been so thankful that for ten years there had not been a death from plague among our Christians, but this year a woman and a young boy fell victims. But we praise the Lord that He has shown His loving-kindness and spared the rest.

Monthly Conference.

The *Barsi* district includes work in many villages in H. H. the Nizam's Dominions, or the Mogalai. The district is about fifty miles long, but most of the villages where Christians live are not far from the railway, which seems to have been built for our accommodation. A monthly conference of the leading Christians in that district has been helpful to the missionaries as well as to the people. Difficulties often vanish after talking them over with a sympathetic company. New plans are suggested, and interest in the work is developed. One plan is to have the Christians initiate and superintend work which they themselves partially support. The prospects in this line seem good, but time will show its value.

Evangelistic Band.

One year touring was done in that district by a large band, who went to large villages mostly. Last year fewer men went, but moved about more freely, and visited more smaller villages. The opinion of the Christians was that the latter plan was better.

The school house in Barsi, built last year for outcasts' children, is helpful in our attempt to *create a desire* for better things than these people or their ancestors ever thought of.

A Worth-while Visit.

An example of what Christianity is doing was recently brought to the attention of the better class of people in a distant village in the Mogalai in the following way:—Some men wanted to go to Sholapur for medical treatment, but as they were not acquainted there, they offered to pay the expenses of the Christian preacher if he would accompany them. They had to stay in Sholapur several days for treatment, and the preacher improved the opportunity to take them to see the Christian institutions. They were interested in the schools, workshops, kindergarten, church, etc. They observed and remarked on the neat and orderly appearance everywhere. They did not find the grounds and buildings littered with pieces of waste paper, rags and cast-off things. The houses of the Christians they found tidy and ornamented with pictures, and family life seemed cheerful. In the boarding schools they saw the orderly and systematic way things were done. The way meals were prepared and served was a revelation to them. They said, "In our house there are fifteen persons, and each one comes and eats when he is hungry, and work of cooking is going on all the time, and the house is in disorder the whole day long. But here are eighty girls who sit down all at once, eat, have their dishes cleaned and put away in neat order inside of an hour, and they are off to school. A wonderful thing." They saw and recognized a woman who came from a low caste in their own village, who was teaching in one of the schools, and were surprised. When they saw that

she was teaching girls from Hindu families of castes much higher than she originally came from they were still more surprised. The quiet, orderly service in church and the music appealed to them.

They went home and reported what they had seen. They said, "We have not regarded Christians as worthy of very much attention, but you go to Sholapur and see."

The report spread in that and in surrounding villages. The head man and a company of town people in another village have offered to pay the railway fare of the preacher if he will take them to Sholapur to see what the Christians are doing. "Ye are our epistle, known and read of all men."

"Oh! Oh!" was the exclamation as coming up over a small knoll we came in sight of this interesting and quaint tree. Its roots had spread so as to include the whole well near which it was growing. The thought came:—We are new in Barsi, and have come to show Barsi how to live, and the thought became a prayer that as this tree enfolded the well, so the love of Jesus might enfold and guard over Barsi till the whole place should belong to Jesus. We named it the "prayer tree" and many prayers were offered there for Barsi and the district.

SHOLAPUR DONATIONS.

JOSEPHINE KINDERGARTEN, SHOLAPUR.

	Rs.	a.	p.
Pittsfield friends ..	132	5	7
Miss F. E. Thompson ..	67	9	0
Miss Ferry and friends ..	48	13	4
Mrs. Kirk Dwyer ..	12	4	0
Mrs. Nutting ..	45	14	0
Mr. A. W. Shaw ..	44	13	0
Mrs. Howe ..	110	11	0
Rev. M. J. Morton ..	15	6	0
J. S. Robinson ..	15	6	4
Mr. Parsons ..	46	2	0
Sundrabai Chopre ..	5	0	0

L. S. GATES.

	Rs.	a.	p.
Government Grants ..	362	0	0
From Bible Society for Biblewomen ..	135	0	0
From Bible Society for Colporteurs ..	264	0	0
Miss E. Wheeler for Orphans	646	15	0
Mrs. J. B. & E. W. Dovlittle	80	14	0

RECEIVED BY MISS FOWLER.

	Rs.	a.	p.
Mrs. Buffington ..	154	8	0
Mrs. J. E. Goldthwait ..	152	15	0
Miss Danetta Lowe ..	33	10	0
S. S. Brighten Mass. ..	61	3	0
Miss Wheeler ..	758	2	0
Christian Herald ..	206	12	0
Miss Salisbury and friends ..	95	5	0
1st Cong. S.S. Westfield, Mass. ..	93	0	0
S.S. Menson, Mass. ..	66	14	0
Memorial Church, S.S. Springfield, Mass. ..	62	6	0
Sunbeams C.E. Society, Sholapur ..	12	0	0
Government Grants ..	918	0	0

RECEIVED BY MR. ROSE.

	Rs.	a.	p.
Institute Collections ..	20	0	0
Through Mr. McBride ..	15	3	0
For Urdu Preacher ..	112	0	0
By R. S. R. ..	41	15	0
V and I Durham ..	4	12	0
R. S. R. ..	1	0	0
Miss Emily Wheeler ..	541	0	0
Government Grant ..	941	0	0
,, ,, ..	70	0	0
Wilson, Conn. Y.P.S.C.E. ..	92	0	0
Miss Ida S. ..	4	12	0
Mrs. Electa M. Priest ..	46	3	0
Government Grants ..	146	0	0
Miss Wheeler for Orphans ..	637	9	0

RECEIVED BY MR. L. HENRY GATES.

	Rs.	a.	p.
Institute Collections ..	11	7	9
For Urdu Preacher ..	121	0	0

WAI STATION.

Mrs. SIBLEY writes :—"At the close of 1914 we expected to complete our church building in 1915. Unforeseen delay in securing sufficient money to justify our making a beginning lost us the builder on whom we had counted. This *is* disappointing, but discouragement has *no* place. The Christians are drawn closer together in effort and purpose to build for God's glory.

Church.

"The feeling that the missionaries should assume the responsibility and the Church take the attitude of helper grows less and less. While giving in monthly instalments their own pledges, and working to raise funds to complete the Church, the Christians are increasingly filled with prayerful desire that many may be won to Christ.

Growth in Independence.

"The building committee appointed by the Church is gathering material and otherwise preparing to build as soon as a builder is secured.—A beautiful bell 'cast for the Wai Church' by Meneely & Company, Tory, N.Y., and a fine Mason & Hamlin Church Organ, both given by J. Ackerman Coles, M.D., LL.D., and sister, have come safely, causing praise and encouragement.

"The close of 1915 finds pastor and people *united* in love and service along all lines, and rejoicing in co-partnership and fellowship with Christ.

"The evangelists have seized with zeal and efficiency the many opportunities with which the year has been unusually rich. Often when in the villages the Bible-women have worked all day long and come home with beaming faces and no hint of weariness ; but with eager looking forward to the next day with its like privileges.

Opportunities.

"One of the preachers, who is superintendent of the Church Sunday School, attended the Summer School for teacher training held in Meerut from July 15th to August 15th, 1915. He feels that it resulted in *great* spiritual gain to himself and great helpfulness to his work as evangelist and Sunday School Superintendent, Certainly the S.S. has *greatly* improved through his use of the new methods.

"Early in the new year and again near its close Mr. and Mrs. Annett were in Wai and gave most helpful lectures on Bible instruction. Missionaries and Indian fellow workers alike received great practical and spiritual help and inspiration to truer service. These lectures are rich in suggestion as to how to win young and old through the Word of God. Great emphasis is laid on *Spirit-filled* teachers and preachers.

The brethren feel led out into new light and are renewing their work with new energy and trust.

Abbott Home for Widows.

"Two more young women have come, this year, to find a home with us in the Abbott Home. Gratitude to God for His gentleness with us throughout the year fills our hearts. He has kept all from serious illness and loss. Bountiful has been His providing for the women and children. More than all we praise our God for the working of His Holy Spirit, leading them to closer acquaintance with Jesus."

Miss GORDON writes :—"We are deeply grateful that the war has not interrupted our work, that the usual allowances and Government Grants have come, that though we have no great events to report yet we do see progress and know that much earnest effort has been made by the teachers. The Government Inspector has had several meetings for all the district teachers, where better methods have been discussed and demonstrated. Mr. and Mrs. Annett's addresses have been rich in suggestions and given a new vision of the teacher and his opportunities which we pray may result in better Bible teaching.

Station School.

"We were delighted to receive early in the year from the W.B.M. half the cost of the proposed new Station School building. We had thought once we had this it would be clear sailing, but there have been unforeseen delays and it looks doubtful if we will get a Government Grant until the war is over. We find it hard to wait, for so many plans are dependent on the better quarters and equipment. The Branch opened on the new site last year, has doubled its numbers. This year some boys from the Mahar Wada and one from the Kawatha School are continuing their studies in the Station School. A few weeks ago we were hopeful that one or more from each of the village schools would come, but caste has won once more. The boys are as disappointed as we are.

Girls' Schools.

"In the Aditwar Girls' School we have several Mohammedan girls. Every little while some one of their community tries to get them away from us on the plea that we teach Marathi and the girls ought to be learning their own language. So we have engaged an Urdu master for an hour each day that the Mohammedan girls may also learn their own language. This has brought back some old pupils, and some new ones, and will in time make the school much more popular with that community. In both the Kasar Madi and Aditwar we have a few more pupils in the higher standards than for some years. We have a few who are ambitious to become teachers and their parents wish it too, which is quite encouraging.



Wai Church Site.



Khanapur School, Wai.



Our little folks at play, Wai.



Boys playing marbles in our Mission Compound.

"The work of the village teacher is not confined to the school-room.

Village Schools.

One day while I was in one of these teachers' homes a neighbour came in said with much concern, 'I do hope you are not thinking of removing this family? We have grown very fond of them, they help us in so many ways. And no matter what time of day you come you will find some of us here.' Recently in this same village there was a quarrel between two men in the same Brahmin family. Both men came to the teacher seeking counsel. Later, though the case had gone into court, he was able to bring them together and the case was withdrawn. In another village, one of the village Government Officers, who cannot read, very often comes to the teachers to get him to make his official entries read and write his letters for him, etc. Just now this same man, and the teacher who are the advisers on the opposite sides in a family who have split over the settlement of some property, are working together to bring about an amicable agreement. For weeks one of our teachers had the privilege of daily reading the Bible and having prayer with an intelligent thoughtful man who was stricken with an incurable disease. He sent for every man whose name was suggested to him, tried endless remedies, found them all in vain, and as the end drew near found comfort in hearing about the one true God in whom he proposed to believe."

"1915 has been a busy happy year for those connected with the Medical work in Wai. More patients have crowded into the Hospital than ever,—twenty-five per cent more than last year. They have come from a wider area,—several coming as far as a thousand miles for operation on their eyes. Members of the highest caste have been willing to occupy the same ward with patients from the very lowest caste, with the castes in between well represented in the same room, and this with beds so close together that one patient could hardly stretch out his arm to one side at full length without touching his neighbour.

The N. M. Wadia Hospital.

"Surgery attracts the people more than anything else, though they are not surgical cases by any means. Our private cook rooms for relatives and the wide freedom we offer friends of the patients keep many with us who do not come for treatment themselves. Thus we may have sixty or seventy-five at a hospital service with only forty patients in the hospital, and quite a number of those patients not able to be at the service. This extends our influence very considerably beyond the numbers our plant will accommodate as patients.

"We feel as though we have about reached the limits of our capacity. Our hospital verandas, which accommodate the overflow from the wards, open into space, so they are decidedly elastic, but our staff has sharper limitations. Anandrao continues as our only really trained Indian doctor on the staff, though our trained nurses and partially trained staff account for a very large amount of work. We constantly give thanks for the faithful and untiring labors of our Indian associates of all grades, without whom the work would be wholly impossible.

Evangelistic Work.

"The evangelistic work among the patients and their friends has been most encouraging. Their readiness, yes, eagerness, to listen to the daily teaching in the wards constantly surpasses our faith. The medical pastor and the Bible-women are as welcome as any of the hospital staff.

Needs.

"It has been a hard year financially, on account of the great rise in price of drugs and supplies because of the war. It has compelled us to do without many needed things in the line of instruments and equipment. But medicines before instruments and blankets has been our rule. We wish to gratefully acknowledge our indebtedness to Mr. Charles W. Loomis for his continued help towards the salary of our Medical Assistant. The endowment of a crib by Miss Susan J. Scudder in memory of her nephew, Robert Stedman Smith, is also gratefully acknowledged.

City Dispensary.

"The dispensary for out-patients in the city has been continued as in the past, though the demands of the hospital have prevented our giving quite as much attention to that work as we formerly did. But there we meet many thousands during the year whom we otherwise would not touch at all, and though our contact with the people there is necessarily brief, yet it counts in many ways.

"Though having no institutional work at Panchgani, Mrs. Bruce is able to do considerable for the village women who come frequently from their little huts in the valley, and hear from her that which sends them back rejoicing and with a new story to tell their neighbors."

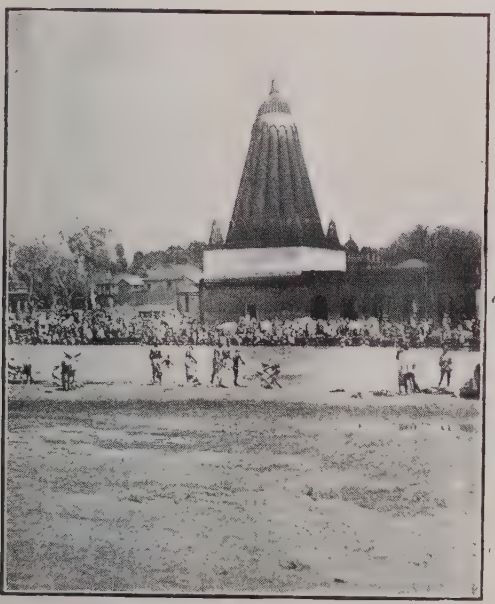
Mrs. Bruce writes :—"I am grateful for opportunities that come in my way of speaking the Words for Life either in Marathi or English, at this hill station of Panchgani.

Special Meetings.

"Last week there was a call in behalf of the Y.W.C.A. to observe the days from Nov. 14-20 inclusive as days of prayer. Reference was made to a convention which is to be held later in



Our Hospital Staff at work.



Yatra on the Krishna River at Wai.

Bombay and to the work in different connections throughout the world. The work of the Y.M.C.A. was also remembered, especially those who seek to win the troops in Europe to Christ.

"Missionaries from many denominations come to this place for rest and recuperation and it is good that we can hold Union meetings and give prominence to the great essentials.

"A few days ago two village women came to my verandah. One of these had heard before the Gospel message, while to the other everything was new and wonderful. As the fact of Christ's love and care for us began to dawn upon her, she showed such a look of delighted surprise, and then by way of appreciation, she forcibly clapped her hand on the other woman's shoulder, as much as to say. 'Now did you ever hear the like of this?' Thus a new world seems to be opened up to these village people, who come from their huts in the valleys, or which cling to the sides of the hills. One woman declared that ever since she heard these things, she never failed to take the name of Christ every day."

WAI DONATIONS.

RECEIVED BY MRS. SIBLEY.

For the Abbott Home.

	Rs.	A.	P.
From Miss Austice Abbott, Vevey, Suisse ..	85	0	0
,, Mrs. Evans, Vevey, Suisse ..	75	0	0
,, Miss Spalding, Boston U.S.A. ..	89	0	0
,, Y.W.C.A. Downer College, Milwaukee, U.S.A. ..	150	0	0
,, Mrs. Dunwoody, Minneapolis, U.S.A. ..	760	0	0
,, Miss F. J. Frazer Hamiota, (by J.P.G.) ..	76	0	0
,, Miss F. C. Frazer Miniota (by J.P.G.) ..	27	0	0
,, Miss Lily Evans, Birmingham, Eng. ..	42	0	0
,, Mrs. Bozanquet, Monmouth, England ..	73	0	0
,, Dr. L. H. Grieve, N.Y., U.S.A. ..	165	0	0
,, Mission to Lepers—(by Rev. A. Robertson) ..	135	0	0
,, Miss R. Stephenson, Brooklyn, U.S.A. ..	60	0	0
,, Mrs. Holman Ann Arbor, U.S.A. ..	76	0	0

	Rs.	A.	P.
From Ann Sharey Fund (by Am. Board) ...	107	0	0
By Miss E. C. Wheeler, Brooklyn, U.S.A. ...	1,235	0	0

FOR EVANGELISTIC WORK.

	Rs.	A.	P.
From Peoples Church, St. Paul, Mich, U.S.A...	277	0	0
,, Mr. E. W. Cahoon, Orient, L.I. ...	306	0	3

DONATIONS RECEIVED FOR WAI MEDICAL WORK.

Mr. C. W. Loomis, Binghamton, N.Y. ..	$160	0	0
St. Paul's Auxiliary, Brooklyn, N.Y. ...	$ 20	0	0
Miss Marian Thorndike, New York, N.Y. ...	$ 10	0	0
	Rs.	A.	P.
Mr. Shantwanrao Salve ...	5	0	0
Mr. B. P. Umaf	5	0	0
Mrs. Rustomji Wadia ...	50	0	0
Rani Sahib of Sangli ...	30	0	0
Mrs. Robson	10	0	0
Prof. John Maclean ...	10	0	0
Through Mrs. Sibley ...	174	0	0

RECEIVED BY J. P. GORDON.

Winchester Church ...	229	0	0
J.W. Gordon, Esq. ...	61	6	0
Government Grants ...	1,138	0	0

STATISTICS.

Name of Station.	No. of Outstations.	When Established.	Population of Field.	Native Laborers.					Church Statistics.								Educational Statistics.									Native Contributions.		Medical Work.			
				Foreign Missionaries.	Ordained Preachers.	Unordained Preachers.	Teachers.	Bible-Women.	Other Native Laborers.	Total Native Laborers.	Places of Regular Meeting.	Organized Churches.	Churches Entirely Self-Supporting.	Communicants.	Added by Confession, 1915.	Average Attendance.	Sabbath Schools.	Sabbath School Membership.	Theological Schools.	Students for the Ministry.	Boarding & High Schools.	Pupils. Boys.	Pupils. Girls.	Other Schools	Pupils. Boys.	Pupils. Girls	Total Number under Instruction.	For Christian Work.	For Education	Number of Hospitals and Dispensaries.	Patients.
																											Rs.	Rs.			
Bombay City ..	1	1813	200,000	6	2	3	45	2	6	59	3	1	1	331	18	415	9	495	...	..	3	854	372	9	191	173	1593	2,782	4,209	1	7,168
Ahmednagar City ..	3	1831	34,000	15	4	4	109	13	1	131	3	2	2	1192	147	900	8	450	1	6	9	759	372	7	67	286	1483	1,728	..	1	12,792
Parner District ..	19	..	80,000	...	7	2	20	2	...	31	18	..	1	..	..	..	18	419	...	...	...	...	...	18	288	91	379	623	.	...	...
Kolgaon ..	13	1857	40,000	...	4	6	18	5	...	33	15	6	...	307	13	267	12	205	...	...	...	...	...	12	262	69	331	473	366	...	...
Jeur ..	9	1888	18,000	...	2	3	11	2	..	18	12	7	...	389	5	260	10	353	...	...	...	...	...	10	198	56	254	180	33	...	...
Vadala .	35	1857	150,000	4	11	3	65	9	3	91	35	15	1	2488	114	816	38	1757	...	...	3	165	74	35	861	612	1715	1,554	1,066	1	10,585
Rahuri ..	25	1860	75,000	2	5	6	39	5	3	58	25	10	1	1106	72	934	26	957	...	...	4	225	120	22	609	175	1133	864	258	1	4,014
Sirur ..	7	1841	88,000	2	1	4	21	6	14	46	8	4	1	181	104	196	10	258	...	1	4	132	65	6	153	19	374	435	52	...	..
Satara ..	4	1849	450,000	2	3	4	24	3	2	36	5	2	1	113	5	93	9	402	...	2	1	24	7	8	234	139	407	759	818	...	..
Wai .	6	1892	80,000	4	1	4	19	3	6	33	1	1	1	99	2	150	12	488	...	...	1	59	40	9	149	120	369	733	22	2	16,744
Sholapur ..	11	1862	420,000	6	3	1	46	2	..	52	18	5	1	819	25	400	19	798	...	...	2	65	104	15	391	254	816	1,051	628	...	...
Barsi ...	8	1912	80,000	..	1	5	5	3	..	14	5	3	...	190	2	100	5	116	...	...	...	...	...	4	57	13	70	161	..	...	
Totals ..	151	...	1,715,000	41	44	45	422	55	35	601	148	56	10	7215	507	4531	176	6698	1	9	27	2283	1174	155	3460	2007	8924	12,343	7,452	6	51,303
Totals for 1914 ..	147	...	1,715,000	44	46	49	287	53	27	462	165	65	10	7341	327	6138	178	7990	1	32	27	1461	939	155	3854	1517	7803	9,585	7,000	6	43.081

Though the figures given in this Report may look discouraging, yet we take them as a sign of health, as in some cases Church records have been revised, and the consequent cutting away of "dead wood" is a good sign.

In some localities plague has raged and schools have suffered severely—being closed up entirely in many cases.

II. CHURCH STATISTICS FOR THE YEAR 1915.

District.	Names of the Churches.	Year of Organization.	Names of Pastors and others in charge of Churches at the close of the Year.	Communicants.						Baptized Children			No. of Catechumens.	Whole number of Christian Community.	No. of Villages in which Christians live.	Contributions during the Year.
				Received on profession during the Year.	Net Gain or Loss.	No. at the close of the Year.	Males.	Females.	No of Readers.	Baptized during the Year.	Net Gain or Loss.	No. at the close of the Year.				
																Rs.
Nagar Bombay City	Bombay ..	1827	Rev. John Malelu	18	+ 49	331	168	163	312	11	+ 54	151	10	482	4	2,782
	Ahmednagar ..	1833	Rev. R. A. Hume & Rev. R. Sathe	147	+158	1192	507	685	980	23	+ 25	364	..	1556	9	1,727
	Ahmednagar 2nd ..	1892	Rev. B. P. Umap ..	4	..	177	108	69	75	3	..	66	10	253	4	122
Rahuri	Khokar ..	1855	Rev. Apaji Bhonsle ..	10	- 1	74	45	29	16	8	+ 8	73	75	222	5	53
	Shingve Naik ..	1855	,, Ramaya Bandelu .	4	+ 4	70	38	32	20	10	+ 10	83	30	183	4	21
	Rahate ..	1858	,, Govindrao Lokhande ..	20	+ 20	160	90	70	42	13	+ 13	94	25	279	10	95
	Vambori ..	1860	,, Ramaya Bandelu ..	2	+ 2	88	54	34	30	5	+ 4	90	12	190	2	50
	Rahuri ..	1861	Mr Ratnakarrao Wagchoure ..	19	+ 11	258	138	120	152	24	+ 24	225	30	513	6	396
	Katarad ..	1886	Rev. Ramaya Bandelu ..	2	..	53	27	26	7	1	+ 1	40	4	97	2	15
	Bahamni ...	1899	,, Ramaya Bandelu ..	..	- 5	115	62	53	12	..	- 19	35	1	151	3	18
	Baragaon Nandur ..	1900	Mr. Bageji Angre ..	..	- 2	80	47	33	12	3	+ 3	57	5	142	4	26
	Belapur ..	1901	Rev. Rajaramaji Gorde ..	4	+ 4	96	53	43	28	4	+ 5	120	3	219	6	52
	Chitali ..	1914	,, Govindrao Lokhande .	17	+ 12	112	75	37	35	4	+ 4	59	10	181	6	37
Sirur	Sirur ..	1855	Rev. J. F. Edwards	8	-240	85	40	45	80	11	-193	62	6	243	1	368
	Pimpalner ..	1902	Mr. Lakshmanrao Shinde ..	..	- 1	23	14	9	8	...	- 2	27	2	64	1	3
	Paliwar .	1908	Rev. B. K. Amolik ..	..	- 3	41	29	12	20	1	- 1	27	2	79	4	57
	Ranjangav ..	1913	Mr. Jaiwantrao C. Kasote ..	2	..	32	16	16	8	..	- 1	14	3	83	2	7
Satara	Satara ..	1855	Rev. Prasadrao V. Makasare ..	5	- 55	93	48	45	80	2	- 7	60	5	198	4	932
	Koregaon ..	1904	Rev. Gangaramji T. Gaikwad ..	..	+ 7	20	11	9	19	3	+ 6	20	10	40	6	103
	Chanda ..	1856	Rev. Prataprao V. Gorde .	2	- 1	125	65	60	24	1	- 2	67	24	216	3	98
	Pachegaon ...	1858	,, Krishnarao R. Hivale ..	5	+ 5	113	55	58	17	7	+ 2	71	12	196	10	73
	Dedgaon ...	1858	,, Tukaramji S. Dethe	9	+ 3	358	181	177	55	13	+ 13	312	95	765	13	172
	Shingave Tuksi ..	1860	,, Prataprao V. Gorde ..	8	+ 3	206	112	94	20	7	- 7	93	4	313	5	72
	Sonai ..	1861	,, Krishnarao R. Hivale ..	7	+ 7	125	72	53	25	19	+ 17	106	12	243	10	36
	Jevkheda ..	1887	,, Josephrao G Hivale ..	28	+ 30	283	152	131	20	16	+ 42	177	60	520	12	54
	Vadala ..	1890	,, Jivanrao S. Rahotor ..	2	+ 27	403	184	219	391	14	- 36	131	20	554	2	418

Vadki	Avhade	..	1896	,,	Josephrao G. Hivale													
	Nevasa	..	1901	,,	Jacobrao C. Salave	..	+ 6	187	105	82	23	14	+10	143	20	350	18	82
	Kharwandi	..	1902	,,	Krishnarao R. Hivale	..	+ 6	127	56	71	10	..	+20	119	62	255	7	57
	Kavatha	..	1903	,,	Prataprao V. Gorde	.	- 1	36	16	20	8	..	- 1	20	4	60	1	20
	Pimpri	..	1911	,,	Bhaurao M Pagar	2	..	49	32	17	4	..	- 4	35	10	94	1	33
	Tamaswadi	..	1912	,,	Krishnarao Hivale	70	+62	232	145	87	24	51	+73	132	121	185	13	132
	Bhenda	..	1914	,,	Tukaramji S. Dethe	..	- 1	108	52	56	5	..	..	69	4	181	3	11
						1	+ 2	51	21	30	20	2	+ 2	20	25	96	2	28
Parner	Parner	.	1856	Mr. Rupaji R. Suryavanshi	..	.	.	35	21	14	11	2	..	18	7	60	4	51
	Jambgaon	...	1879	Rev. Bhaurao S. Hivale	.	1	.	86	52	34	35	2	..	44	16	140	5	61
	Hingangaon	...	1888	Mr. Rabhaji M. Londhe	.	.	.	71	43	28	30	..	..	35	6	112	6	73
	Kanhur	..	1888	Rev. Tatyaba B Gaikwad	..	.	.	56	32	24	15	2	..	23	5	84	7	111
	Dhavalpuri	..	1892	Rev. Tukaramji S. Sonavane	...	1	..	56	32	24	15	2	..	23	5	84	7	111
	Hanga	.	1897	Rev Lokaji S. Hivale	...	10	+ 4	71	44	27	25	7	- 9	30	10	111	5	45
	Nimalak	...	1908	Rev. Bhagaji B. Gorde	.	5	..	82	50	32	25	4	..	46	8	136	3	122
	Astegoan	...	1908	Rev. B. P. Umap	...	1	- 2	92	48	44	14	1	+ 2	59	4	155	4	54
	Chas	...	1911	Rev. R. D. Gaikwad	..	..	..	30	15	15	10	..	.	15	..	45	2	13
					..	6	- 2	73	45	28	12	2	+ 2	20	13	104	4	93
Kolgaon	Kolgaon	...	1857	Rev. V. C. Uzgare	..	6	-44	76	39	37	23	2	..	47	22	145	4	102
	Khandala	..	1878	,, D. K. Uzgare	.	2	- 1	49	30	19	11	.	.	13	5	70	3	63
	Mirajgaon	..	1893	,, O. V. Bhonsle	..	..	2	41	18	23	14	..	.	25	5	71	2	62
	Hivre	..	1900	,, D. K. Uzgare	..	..	+ 4	46	30	16	13	2	..	13	6	65	3	83
	Valki	..	1900	,, D K. Uzgare	.	2	- 1	43	21	22	21	.	..	15	17	75	3	42
	Ralegaon	..	1913	,, V. C. Uzgare	..	3	..	52	36	16	10	1	.	23	26	101	1	61
Sholapur	Sholapur	..	1864	Rev. T. S. Bhonsle	..	18	+18	698	322	376	466	25	+25	625	.	1,323	3	942
	Dhotre	..	1874	,, V. R Chandekar	.	..	- 9	56	27	29	12	2	- 7	41	7	65	6	66
	Watwad	..	1875	Mr. V. M. Dethe	.	2	- 7	109	58	51	35	7	+13	50	.	166	12	77
	Angar	..	1886	Rev. D. V. Bhambal	...	4	+ 3	49	26	23	14	2	- 5	30	5	56	5	39
	Madhe	..	1886	,, P. K. Ravade	..	1	- 6	31	16	15	4	2	- 6	5	4	40	3	22
	Shetphal	..	1886	,, P. K. Ravade	..	..	..	15	7	8	5	..	..	15	..	30	1	21
	Sholapur 2nd	.	1901	Mr. B. A. Ohol	..	2	- 2	26	9	17	16	..	+ 8	10	16	42	1	26
	Manjari	..	1902	,, S. K. Sasane	..	..	..	25	11	14	9	..	+ 1	11	..	36	4	18
Wai	Wai	..	1872	Rev. K. H. Gaikwad	..	2	- 2	99	41	58	87	17	+17	104	17	220	9	733
Jeur	Shendi	...	1888	Rev. Anaji Kshirsagar	..	1	- 3	34	15	19	22	5	..	39	9	82	2	20
	Jeur	...	1888	Rev. B. P. Umap	...	3	+ 3	63	42	21	40	1	..	49	2	114	2	25
	Vadgaon	.	1888	The Jeur Committee	.	.	- 6	71	19	32	30	..	.	49	3	103	2	24
	Pimpalgaon	.	1892	Rev. B. Bhingardive	.	..	- 4	48	22	26	24	1	.	50	1	102	2	42
	Bahirwadi	.	1896	Rev. B. Bhingardive	.	1	- 2	85	49	36	32	..	..	49	6	140	3	34
	Savedi	...	1901	Rev. R. Sathe	...	..	...	33	13	20	23	..	..	31	5	69	2	13
	Dongargaon	...	1914	The Jeur Committee	..	..	+ 4	75	42	33	26	..	..	49	4	128	2	22
				Totals for 1915..		447	+63	7,988	4,106	3,882	3,190	362	+112	4,863	900	13,848	304	11,453
				Totals for 1914..		327	-147	7,841	3,943	3,891	3,713	433	- 47	4,804	1,442	13,979	240	9,585

III. EDUCATIONAL STATISTICS FOR THE YEAR ENDING DEC. 31, 1915.

NAMES OF SCHOOLS AND DISTRICTS	Number of Schools	Higher and Boarding Schools: Secondary: Boys	Secondary: Girls	Secondary: Total	Primary: Boys	Primary: Girls	Primary: Total	Common Schools: Number	Common Schools: Boys	Common Schools: Girls	Common Schools: Total	Others under Instruction	Grand Total under Instruction	Number of Christian Boys	Number of Christian Girls	Number of Non-Christian Pupils	Number of Boarding Pupils	Amount of Fees	Amount of Government Grants
																		Rs.	Rs.
Mission High School, Bombay ..	1	79	16	95	63	47	110	..	..	..	..	..	205	97	62	46	..	3,000	4,405
School for the Blind, Bombay ..	1	..	..	..	..	..	..	1	36	25	61	..	107	36	25	46	61	462	2,746
Abbott School, Bombay ...	1	..	..	..	..	..	..	1	56	..	56	..	56	46	..	10	..	748	1,149
Theological Seminary, Ahmednagar ..	1	6	..	6	..	..	..	..	..	..	..	..	6	6	..	..	..		
Union Training School, Ahmednagar ..	2	63	..	63	114	1	115	..	..	..	..	..	178	152	1	85	63	..	6,444
Mission High School, Ahmednagar ..	2	330	..	330	133	..	133	..	..	..	..	..	463	148	..	315	113	4,660	4,972
Girls' Boarding School, Ahmednagar ..	2	..	225	225	..	105	105	..	..	..	..	81	411	..	356	55	189	96	3,457
Bible Women's Training School, Nagar ..	1	..	15	15	..	..	..	..	..	..	..	..	15	..	15	..	12	..	
Industrial Schools, Ahmednagar ..	2	113	26	139	..	..	..	..	..	..	..	14	153	102	25	26	35		34,797
Boys' Station School, Sirur ..	2	99	..	99	33	..	33	..	..	..	..	..	132	85	..	47	40		1,897
Beverley Girls' School, Sirur ...	2	..	12	12	..	53	53	..	..	..	..	..	146	..	43	22	35		730
Boys' School, Sholapur ..	2	23	..	23	42	..	42	..	..	..	..	84	149	75	..	74	68	628	1,628
Woronoco Girls' School, Sholapur ..	2	..	..	..	..	83	83	..	..	..	..	14	83	..	76	7	74	181	721
Kindergarten and Training School, Sholapur	2	..	21	21	65	43	108	..	..	..	..	..	128	54	59	16	21	.. .	303
Nurse's Training Class, Ahmednagar ..	..	..	..	..	..	..	..	..	..	..	..	8	8	..	..	8	..		
Bombay ...	..	..	..	..	..	..	..	6	191	173	364	..	364	8	3	353	..	462	1,149
Ahmednagar ..	..	..	..	..	..	..	..	6	67	286	353	..	353	13	18	322	..		705
Vadala ..	3	84	3	87	81	71	152	38	861	612	1,473	..	1,712	405	367	940	118	1,266	3,596
Rahuri ...	4	49	25	74	111	130	271	22	608	175	784	..	1,129	319	272	538	172	258	2,752
Kolgaon ..	..	..	..	..	..	..	..	12	262	69	331	..	331	49	33	249	..		745
Parner ..	..	..	..	..	..	..	..	18	288	91	379	..	379	58	32	289	..		980
Jeur ..	..	..	..	..	..	..	..	10	198	56	254	..	254	64	44	146	..		414
Sirur ..	..	..	..	..	..	..	..	6	153	19	172	..	172	38	16	118	..		180
Satara ...	2	35	11	46	61	24	85	6	138	104	242	..	373	34	26	313	31	310	976
Wai ..	1	..	..	..	59	40	99	9	149	120	269	1	369	33	30	306	6	22	1,138
Sholapur ..	2	23	21	44	42	83	125	15	391	254	645	..	814	141	149	524	89	629	3,721
Barsi ..	..	..	..	..	..	..	..	4	57	13	70	..	70	8	8	54	..		110
Totals ..	33	904	375	1,279	834	680	1,514	154	3,456	1,997	5,453	..	8,480	1,971	1,660	4,849	1,127	12,722	79,715
Totals for 1914 ..	183	631	178	809	4,268	1,960	6,218	..	..	..	..	776	9,303	1,782	1,804	4,595	1,172	10,124	44,569

Places and Physicians.	In Patients.	Out-Patients.									
		New Patients.	Old Patients.	Total No. of Patients.	Christians.	Hindus.	Mohamedans.	Others.	Fees.		
									Rs.	A.	P.
Bombay—											
Dr. Gurubai Karmarkar	..	1,983	5,185	7,168	6,254	548	129	237	1,540	0	0
Ahmednagar—											
Dr. R. P. Hume and Dr. M. C. Proctor	650	12,142	..	12,792	...	...	...	..	1,466	0	0
Vadala—											
Umrao S. Hiwale	...	1,823	8,762	10,585	5,292	2,332	2,961	...	37	0	0
Rahuri—											
Dr. W. O. Ballantine and Shripatrao Salve	...	2,036	1,978	4,014	580	2,614	820	..	106	0	0
Wai—											
Dr. L. H. Beals and Dr. (Mrs.) R. F. Beals	621	8,165	8,579	16,744	1,361	14,334	1,049		1,155	0	0
Totals	1,271	26,149	24,504	51,303	13,487	19,828	4,959	237	4,304	0	0

American Marathi Mission.



IT80
BZM3A
1916

REPORT FOR 1916.

FRIEND

Are you a student loving to delve into hidden mysteries of Philosophy and Science? Would you like to cross swords with a foeman worthy of your steel?

The Twice-born Brahmin, self-centered, proud in his background of centuries of intellectual education, is here by the thousand.

Do you love to argue and try and convince a man against his will?

The obstinate self-opinionated Mussulman remains to be argued out of his strong-hold, Mohammedanism.

India has more Mohammedans than any other country in the world.

Is it your ambition to battle with forces of evil, and put them to flight?

The British Government is wishing to put thousands of hereditary criminals into the care of missionaries, who by education and love shall win them to an honored place in the community. The children, even with the inheritance of hundreds of years of hereditary crime behind them—perhaps because of that—are as bright and winsome as can be found. Can you imagine a grander life-work than the bringing these vagabonds from society into the glorious liberty of the Gospel of Christ?

Are you one who hates filth and evil, yet does not shrink from contact, and desires earnestly to be a Saviour to the hundreds of lepers eaten with loathsome disease; fretted with the same and hard to manage?

These are all about, and Government is making efforts to confine them into asylums where they shall have their evil condition alleviated. In many cases the finding of a Saviour brings to them a light not to be had in any other way.

Are you a lover of boys—one who enjoys being "Big Brother"? There are hundreds of thousands of just the boys you will love to win into paths of clean living and thinking. Instead of growing up into indifferent, careless manhood, there is the opportunity of making MEN of them.

Are you a doctor? Loving to tackle difficult new problems in sanitation, surgery, remedies?

Here are diseases—the *names* of which only appear in the books you have studied—a great field of research lies open before you, in this land of flies, dust, germs, and insanitary living.

Do you fit into any of these classes? Then :—

INDIA WANTS YOU

INDIA NEEDS YOU.

REPORT

OF

The American Marathi Mission

OF THE A.B.C.F.M.

1916.

EDITED BY
Mrs. L. S. GATES.
Rev. L. H. GATES.



Printed by the Scottish Mission Industries Company, Ltd. (T. Dobson, Manager), at Orphanage Press, East Street, Poona; and Published by Mrs. L. S. Gates (for the American Marathi Mission) at Sholapur.

54903

INDEX OF CONTENTS.

		Pages.
	WORK:—SUPERVISION	iii-iv
I.	**Church—** ...	1
	Pastor	2
	Building	3
	Biblewomen	3
	Volunteer Workers	5
	Home Missionary Work	5
	Sabbath Schools	6
	Christian Endeavor	6
	Associations	7
	Dedication of the Church at Wai	8
II.	**Evangelistic Work—**	
	Indian Missionaries	9-10
	Itinerating	11
	District	13
	Voluntary Workers	15
	Mission Agents	16
	New Evangelistic Work	18
III.	**Education—**	
	A. Training Schools	20
	Kindergarten	20
	Bible Training School	20
	Industrial	21
	Union Training School	22
	Theological	23
	B. Other Schools	24
	High School	24
	Anglo-Vernacular	25
	Vernacular and Primary	26-28
	Industrial	29
	Boarding	30
	City	31
	Village	32
IV.	**Medical—** ...	34
	Hospital	35
	Dispensary	36
	Patients	37
	Gospel Preaching	37
V.	**Special—**	
	School for the Blind	38
	Clark-Abbott School	40
	Urdu Work	40
	Leper Asylum	42
	Criminal Tribes	42
	Widows' Homes	44
VI.	**Literary—**	
	Dnyanodaya	45
	Religious books	45
	Children's Stories	46
VII.	**Miscellaneous Items—** ...	48
	Items for Missionary Meetings	49
	Donations and Statistics	52-59
	Directory	60-61

THE WORK.

SUPERVISION.

THE missionary wife, by counsel, suggestion and joining in work, shares the anxieties and joys, and so is fitly coupled with her husband in description of work.

It is not possible in few words to tell the varied interests which make up the days of a missionary's life.

"City Work" may mean the meeting of a police official arrayed in his semi-military garb who wishes to make friends; the settling of a quarrel which starting insignificantly has grown to great proportions; or the talk with the half-clothed man who has been ill and needs to be encouraged with financial help till he "find himself" again. It may mean the sympathy given to a poor woman whose husband has beaten and sent her from home. It means the visiting of schools, seeking and making friends in the homes. It means that all the spare time is spent at the office desk writing letters or preparing articles for publication.

The hours of the night are not always free from work, for as the funds received from the Home Churches are only about 42 per cent of the necessities, ways and means must be thought out of increasing the sum, and the night offers time for quiet planning as to who can be approached as to sending money, or what work may be cut off, or where economy can be used in places where expenditure has been cut down to the limit already.

"District Work" implies the "care of churches" in the out-lying villages, some at a distance of fifty and sixty miles. Frequent visits must be made to these small hamlets where Christians live, who have little to encourage them in their spiritual living, who have little or none of this world's goods to enable them to get even the comforts of life. District work means looking after many schools where the teacher needs encouragement, and needs to be taught by "precept upon precept" how best to win the ignorant villager to a higher outlook on life.

It means the long weary journey, by foot, bicycle or pony tanga or the even more tedious and slower ox-cart; the telling of the story of the Saviour to those who perhaps have never heard the Wondrous News. Medical aid rendered opens the door to the reception of the Gospel Message.

We easily write the words—"In charge of a boarding school," but that may not bring before you all that is meant in the simple phrase. It may not bring before you the incessant calls that come to the one

in charge. Drains must be inspected, food tasted, clothes examined and the conduct and life must be kept under supervision. A few minutes taken for a much needed rest may be entirely used up with calls which seem so unnecessary. A tap at the door, and some girl wants permission to meet her young man cousin, or she has ear-ache, or some one has called her names. The charactor of relatives must be borne in mind, so as to judge whether the girl can be safely allowed to meet them. A young man may come who is able to stay but for one day as his work is far away ; but he is in search of a wife, and can the arrangements be made so he can be married this afternoon ?

That exercise and fresh air may be assured, games and gymnastics must be planned for. All these are what mean life to one in charge of a boarding school.

Hours and hours go in the making out Statistics for Government for "Grants-in-aid" which are such an important part of the funds for carrying on schools—and the ever-present call for letters to friends who are interested in the work and must all be conscientiously attended to, takes time which is not a surplus quantity in a missionary's life.

"Medical Work" should bring to mind the constant spending of sympathy and strength in the care of the sick and distressed. It means the hurried call at night to go to some one who has an attack of the dreaded cholera. It means the binding up of repulsive ulcers, the soothing the aching body, with the wise sympathetic touch which will help to reveal the love of the Saviour-Physician who can bring relief to weary hearts as well. The studying the wants of the wee waif whose mother has died, and whom no one wants; inoculating for plague, vaccinating for small pox, arranging for contagious diseases and tubercular patients;—these all are a constant drain upon the physicians and nurses at the hospitals.



ANGLO-VERNACULAR AND INDUSTRIAL DEPARTMENTS—(*Ahmadnagar Girls' School*).



VERNACULAR AND KINDERGARTEN DEPARTMENTS (*Ahmadnagar Girls' School*).

The American Marathi Mission

1916.

CHURCH.

(Figures have been taken from the tables of 1915).

THERE are 13,848 Christians belonging to this Mission living in 304 villages. These are gathered into 65 organized churches. Of these ten are self-supporting. Forty-four ordained pastors shepherd these churches.

In the city communities the services of the week are the same in each: Preaching service, Sabbath School, Church Prayer meeting, Enquirers' Class, S.S. teacher's meeting, meetings of the C.E. societies, and women's meetings.

The largest church of the Mission is at Ahmednagar. It also ranks among the largest Congregationalist churches of the world.

On its roll there are the names of over twelve hundred communicants, though a considerable number of these are non-residents. So large a church ought to have larger Christian activity. Yet in addition to all regular services, some of its members have been doing a considerable amount of preaching and personal work.

In the middle of the year meetings for Bible study and prayer were started with the purpose of making careful preparation for quickening the Christian community to a more adequate sense of responsibility for leading non-Christians to take the help of the Lord Jesus Christ. Thirty-five such circles for Christian women were arranged, with a responsible leader for each. Some of these circles met daily and some weekly. The epidemic of plague, which closed all schools, and considerably scattered both the non-Christian and Christian communities, broke up many of those prayer circles for women. Some of the circles for Christian men also were interrupted. But the principle circle, attended mostly by men and sometimes by a few women, was kept up daily without interruption and has proved very helpful. For Bible study the Book of Acts was gone through several times and some of Paul's epistles.—(*Ahmednagar*).

Similar gatherings have been held in other stations, and the result is seen in renewed spiritual life and more earnest work with individuals.

The contributions of these churches amounted to Rs. 11,453. This is an average of nearly a rupee a person, and when we consider that many of the people comprising these congregations live literally "from hand to mouth," often not having money to handle, but paid "in kind," we feel such are liberal, but we ever hold before us a higher ideal, and long to see those who are better off, giving more liberally, and getting the blessing from the Father which would follow such giving. Without stint Hindus pay great sums in their idol worship and for their pilgrimage journeys. We would have our people feel less reliance on foreign money, and more anxious to help themselves.

The sum mentioned does not mean all that Christians give, for in addition to this, fees and other charges are collected for children in schools. Nearly every church gives an annual donation to the British and Foreign Bible Society, the young people give towards the C.E. Society; and the National Missionary Society is creating more and more interest each year.

When we consider how these people eke out their existence we feel gratified that *ten* churches are able to raise their pastor's salary in addition to other benevolences. Often in lieu of money, grain is brought, or a squawing chicken, laid underneath, while eggs or vegetables, or sugar grace the table. Once in a while some boy has been the fortunate finder of an unusual button, and after the example of his confreres in other lands, drops that into the bag, but he is sincere in his desire to help, and the button generally being a nice one, is auctioned off, and it goes to add to the variety on the coat of the lucky possessor.

In some of the schools, pupils have given a handful of grain each week, which means eating a little less. Some of you will know what this means to a growing hearty boy or girl.

The pastor must be a man of ready resources. Many of these pastors have proved their great value in meeting objections of heathen, settling quarrels, leading enquirers into the fold, and acting as mediators in village quarrels among non-Christians. As a rule he is honored in the village where he may be and is sometimes called in to advise in the counsels of the town. A pastor may have charge of more than one church, and supervision of many villages. Going from place to place on his little country pony, or walking or pedalling his bicycle if he is the fortunate posessor of one, he meets travellers, and has the opportunity of telling them why he is a Christian, and what peace one receives from trusting in the Saviour.

The Pastor must be preacher, pastor, leader—wise, tactful, slow to anger, and with love in his heart for all.

Would not you like to help such a pastor to do more efficient work by sending out a bicycle for him?

BUILDING.

The new church which has just been completed in Wai is a source of pleasure to all Christians in our area, for so many of them have had the privilege of giving toward its erection. We are happy with those who now have at last a church in which to worship. From the time work was started in Wai, services have been held in the school house at the other end of the town, rather inconvenient and small for the growing congregation. Services have been held so long in that place, that a new house for worship being built has attracted the interest of many and some have exclaimed that the Christians are building themselves a temple. A nice little boy seeing the chancel, asked if that was where the idol was to be placed! A request has been made by some, that a clock be placed in the belfry, which will show the time to all, far and near. "Our prayer is that from our church may go out the light and influence that will lead all to see and follow the Lamb of God that taketh away the sins of the world. May it point to them not only the blessings of time but also the riches of Eternity."—(*Wai*).

"The old church building having been dismantled some years ago, the church members have become interested in efforts to secure a new building. Most of the mission workers, and a number of other young men in Government or other employ have given one whole month's pay to the fund, by instalments. The fund now amounts to several hundred rupees, and will reach a thousand, it is hoped, in a year."—(*Satara*).

BIBLEWOMEN.

The Biblewomen in various places are worthy helpers of the Pastor, going into the homes, they instruct the women, visit in homes of non-Christians, and give advice in cases where needed. Some of them get quite clever in answering objections of the heathen. In journeys by train they are able to have good talks with women who, away from home cares, are ready to listen, and are pleased with what they hear. At one time of pilgrimage a crowd at one station were scrambling for places in the train, when one unfortunate fell, and the throng trampled upon her. She was rescued by one of our women, but when taken into the train her companions chided her for being eager to save her life. "Think what glory it would have been for you, to have died just after having been to Pandharpur and seen the god!" they said. The common expression—"We are going to see god," is a handy text for many an earnest talk with such pilgrims. We sometimes hear in some remote village where we may be talking with the women—"Oh, I heard some one talk like that once time on the train," and one feels that these little wayside ministries are blessed even though we may not think of it at the time.

Biblewomen preach as much with their hymns as by arguing. Singing is enjoyed by all, and often the Gospel is listened to when presented in this way, when it would be scorned as spoken. Our "sweet singer," the Cowper of our Christian life in Western India—Mr. Tilak—has been prolific in giving hymns which are appreciated and loved, and sung and sung again, even by Hindu women,—some of them they use while grinding.

Biblewomen in some places have been so faithful in their teaching that candidates have come forward for baptism and thus they have aided the pastor and preacher in their work. In one village eight men came forward for baptism and we hear similar stories from other places.

WORK AMONG WOMEN.

In nearly every station women's societies have carried on their stated meetings. They have contributed to the National Missionary Society and other objects. "The programs of their meeting have been of exceptional interest. The members have done outside work by committees and visited the town in all sections and have visited near villages too. Real interest in the study of the Life of Christ is one of the happy experiences of the year."—(*Rahuri*).

"Our women have carried on a weekly Bible Class for all workers, teachers and married women of the church, and it has been a source of joy and encouragement. The women attend well and study eargerly, and we have felt God's presence very clearly with us in these meetings. The work of the Biblewomen has resulted in baptisms in several places. In visiting in the homes, one missionary lady writes: "It has been touching to go into the houses of those whose husbands or brothers are away at the War, and it has been a great opportunity for telling of the love and care of the Heavenly Father who watches over all alike, and with whom there is no near or far."—(*Sirur*).

A new class has been opened by the coming to this village of a company of a Mang Garudis. These people are a wandering tribe, under police inspection, the rule for them being ordinarily a stay of only three days in a camp. This company are tired of this life, and the town people want them for help in field work, so the Government has allowed them to try the experiment of settling here. The women are anxious to be given Bible instruction and one of our Biblewomen is interested and glad to add them to her other classes. They seem more bright and promising than women of the same advantages whose geographical horizon has been limited to one village. These Mang Garudis have no special trade, but make a good part of their living by begging, supplemented probably by stealing. One of the women said to me the other day: "If we should become Christians, then we must leave off begging and stealing and be contented with what God sends, even if we do not earn enough for 'tup and Sakhar' (clarified butter and sugar, luxuries to them)."—(*Vadala*).

VOLUNTEER WORKERS.

Perhaps the more enthusiastic among these should be classed those who float the C.E. banner. One writes :—"The work accomplished by these unpaid workers with zeal for the furtherance of God's Kingdom was wonderful.

"At one place where a school for the poor Bhil children was started, on kindergarten lines, a woman came forward the first day and, though she is a busy woman, asked that she might have it as her missionary work, to teach these wild young Bhils the very beginning of right living. Without schoolhouse or books, she kept up a real school where the children learned something new each day, and came together eagerly every morning."—(*Rahuri*).

"Unusual interest was shown by the girls, especially by those of the upper standards, in teaching ignorant Christian and non-Christian women to read and write during the two months of vacation. They also taught hymns and Bible verses to groups of women and children in their various villages.

"The girls seem to be realizing, in some degree, their added responsibility for sharing both the book-knowledge and the knowledge of spiritual things which they gain during their school life."—(*Girls' School*).

HOME MISSIONARY WORK.

The larger churches have their Home Missionary work, which creates much interest, and members are interested in doing this form of work. Some of the churches have their own missionaries working as teachers or evangelists. The Home Missionary (National) receives considerable support, the women especially carrying the work upon their hearts and doing much toward increasing interest in the work.

The Church in Bombay has its "Gospel Spreading Society," which supports work at Lalitpur, far to the North. Some of their number are also good voluntary workers and their zeal and enthusiasm are a great help to the Pastor. These voluntary workers in one month's time, beside preaching, sold about 600 Scripture portions in different languages—going to fairs and places where people congregate. Even the blind and little children have helped in this work gladly. This pastor writes :—"Some of the elder members who formerly were ashamed to stand in the public road to preach have now been so filled with the spirit of the Gospel that they sing and preach with all their energy and strength,—and it is a marvel to us."

Other churches have their schools they support, or preacher in some village. Two of the blind members of the Bombay church are supported by the National Missionary Society in their work at Karmala in our field. They reach and delight many with their songful presentation of the Good News. The women in churches have raised by sewing and other ways, money which they have sent to the N.M.S.

SABBATH SCHOOLS.

Sabbath Schools are enjoyed by the 6,698 scholars who attended them. Those attending the day schools are ready to come for the hour on the Sabbath, and learn hymns, Scripture verses and hear Bible stories. The coming to S.S. makes it easier for some of the children to come and bring their parents to the service held later. In City S.S. children enjoy coming to the Christmas services, and take part often times by repeating Scripture, singing, and even telling the Christmas story in their own childish language—much appreciated by their companions.

The work for the Sabbath Schools received a real impetus last year from the visit of Mr. and Mrs. Annett—specialists in S.S. work, who spent some time in our mission area, each day addressing all the agents present from the whole district. Their direct and illuminating talks on teaching the Bible were a great help to the Sabbath School workers. Graded lessons have been introduced in some Sabbath Schools.

CHRISTIAN ENDEAVOR.

C.E. is a factor in Church work, which we would gladly see much more made use of. In places where there is an interest in C.E. we find activity which is very gratifying. A yearly C.E. Convention brings together those from far distant sections, and the mingling with, and hearing of what is being done elsewhere, gives enthusiasm and zest for new endeavor. The Convention this year held by invitation at Kedgaon—(Pandita Ramabai's world-wide known home)—was most happily successful. The enthusiasm shown at that time was unusual. The theme of the Convention was "My own personal responsibility in winning souls to Christ," and the young people went away with new resolves to do more for the bringing to Christ of their fellow men.

Though C.E. is not doing all we would wish, and which it might do, yet we are glad to report that in every boarding school it is flourishing, and that it is carrying out its name of being a "good thing" we are convinced. In the whole of India, the number of Christian Endeavorers now amounts to over 50,000 in 1,815 societies.

A Boy's High School reports "Christian and non-Christian boys have taken great interest in the Social Service League, Bible Class work and Christian Endeavor meetings."

"Our C.E. societies are very much alive," comes another report.

"Every boy and girl in our school 'belongs' to the C.E. Nothing is too hard or too disagreeable to do for it and its treasury. Its treasury is the one thing that never comes short of funds. It furnishes money for delegates to the Annual Convention, makes contributions to the Bible Society, the Centenary Fund, the relief of the Belgian children, the L.M.S. and other good objects."—(*Rahuri*).

It is not only in their meetings that we find the Endeavorers active, but we have reports of Sabbath Schools held—some of them under trees, or in the shade of houses. Evening meetings are held. During vacations many of them add to their happiness by teaching some ignorant man or woman to read. They are found with street preaching bands, attracting by their sweet teaching. In time of plague in one city, when there was great fear and anxiety, a band of young men went frequently through the streets singing, "There is no fear," and in this way brought calm to hearts shrinking from what might come.

The funeral expenses in a city like Bombay are heavy, as the cemetery is far from the town. One C.E. Society has been able to help at some of these sad times by offering to hire carriages.

"C.E. Week" is observed among our schools and congregations. Last year on "Evangelistic Day" in one Christian community, bands of men, women, boys and girls went about among the Hindus singing and telling about Christ.

ASSOCIATIONS.

According to Denominational practice, in each Mission District there is an Association of Churches, called the Aikya, which holds occasional meetings to encourage unity of plan and action. Advice is sought and given. Addresses and discussions contribute inspiration and encouragement to those who attend. The opportunities for social intercourse and helpfulness are eagerly appreciated. These District Aikyas have in their hands the tithes of Pastors as funds for helping the poorer, needy churches, or for some other form of Home Missionary work.

The General Aikya, which meets once a year, is composed of representatives from the Aikya, or smaller unit. It constitutes a Council of Advice and Guidance for all the churches of the Mission Area, and to it are referred matters of interest and questions affecting all the churches.

The Joint Sessions includes Missionaries and Indian delegates chosen in part by the Mission, and in part by the churches. This body gives the Indians an opportunity to share in the administrative and legislative functions of the Church. Every year the Mission is adding to the responsibilities of this Conference and is referring larger and larger questions to it for deliberation and action.

The Mission finds it necessary to gather in Mission Meeting twice a year to transact business in connection with assuming new work, employing or dismissing agents, preparing estimates, and making necessary recommendations and representations to the Board in Boston.

DEDICATION OF THE CHURCH AT WAI.

Beautiful for situation, lying nested among the rugged mountains of the Western Mountains, lies the bigoted "religious" town of Wai. It has in the past been dominated by the Brahmins who have considered themselves especially holy as they live in such a place.

The Krishna river flowing near the town is visited by the thousands who expect to wash away their sins in its "holy" water. It looks very picturesque with its numberless shrines and temples all along its banks. But a nearer view reveals the coarse vileness of the religion which centers there.

In this stronghold of Hinduism a few years ago two ladies came, and in the name of Jesus laid siege to the fortress which looked so forbidding and hopeless.

Little by little the strong opposition has given away, friends have been made, and on the 21st of December a Christian church was dedicated. This place of Christian worship, looking up to the hills, is seen from every part of the town, and overlooks the Hindu temples gathered on the bank of the river just below.

It is interesting to note that at the dedication a large number of educated Hindus and Mohammedans were present to hear the inspiring message given by Mr. Tilak. The audience was increased also by numbers who came from other churches of the mission. The quiet disarming of prejudice which has been going on, rendering it possible for such an audience to gather, was noticeable.

The neat appropriate building has been erected largely through the efforts of the members of the Wai Church, who have labored to interest friends, as well as giving up, of their own accord, a month's salary during the year. Their ambition is to eventually own the building themselves. A friend has advanced them money without interest and has generously promised that, if he should die before the loan is entirely repaid, the remaining sum shall be used for the prosecution of mission work in Wai. The going forward in faith to build such a place of worship is a worthy illustration of what a comparatively small Indian Christian community of very limited means, if it is nobly inspired and nobly led, can do in promoting the Lord's cause. So long as this spirit animates the Wai Church how certain that it will be a spiritual power in a town full of Hindu temples and devotees.

Inside the church is an excellent organ, and outside in the tower is a resonant church bell which sounds the call to Christian worship as far as the bells of the great Hindn temples just across the sacred river. Both organ and bell are gifts from a generous American friend of missions, Dr. J. Ackerman Coles, who has, in a similar way, blessed other churches, and through his gifts the praise of God is reaching far and wide.



Dedication of the Church at Wai.



May-pole Dance exhibited on Belgian Day.

EVANGELISTIC.

INDIAN MISSIONARIES.

Several of our co-laborers well deserve the title of missionaries. Such a man must be



Peacemaker,
Tactful,
Earnest.

Here is one who can preach in three languages—has a message of encouragement for weak struggling Christian communities. He carries a message of love and not controversy for the numberless Hindus and Mohammedans who rely much upon his advice and counsel. His thorough knowledge of Indian life and thought, large common sense touched with humor, his friendliness and shrewd judgment, have won for him a name in the large district which he superintends and he is greeted everywhere as a personal friend. Because of this, he is instrumental in settling many a village quarrel.

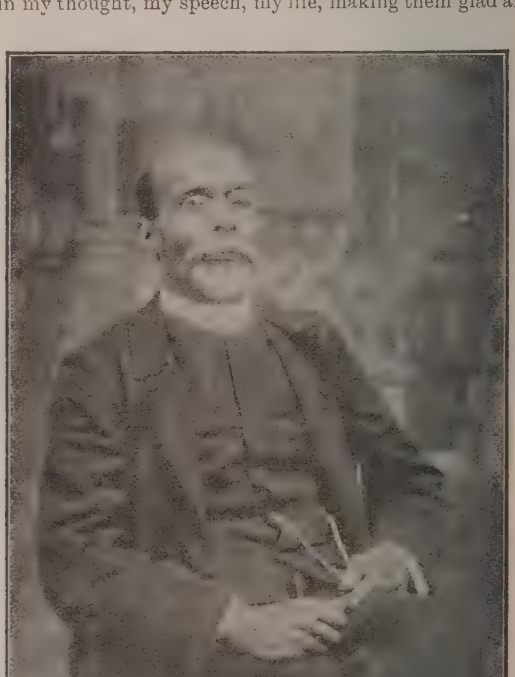
Dr. Gurubai Karmarkar in her busy life of dispensing medicines, looking after the health of the various schools of our Mission in Bombay, visiting private patients and helping missionaries by medical advice, finds time to give lectures in various places where she meets Brahmin and other women, and by her personality recommends greatly the religion which means so much to her.

Large audiences of students have been charmed with her lectures on her travel in the "Land of the midnight sun" and other countries. Not only do such lectures bring pleasure but they are also educators. In one place where the people were very bitter against Christianity because a woman had become a Christian—through the Gospel message heard in a hospital,—Dr. Gurubai lectured to a large audience composed of Christian and Hindu women—some of whom were wives of Government officials.

Rev. Imam Baksh Bawa was brought up in the atmosphere of a self-centered, proud aristrocratic Mohammedan family. In early manhood he became the follower of our lowly Master. As Superintendent of missionary work, later as Professor in a College, he kept his consecrated spirit and now is the eager Evangelist, much-loved by young and old, Christian and non-Christian, Hindu and Mohammedan. Though his bodily sight is diminished, his spiritual sight is keen and vigorous.

From a poem of Mr. Tilak, "Union with Christ."

"O be my soul a mirror clear that I may see Thee there.
Dwell in my thought, my speech, my life, making them glad and fair.



Mr. Tilak, whose poetic hymns are known, loved and sung in our churches, by the wayside, when the grain is being ground, and when the mother is lulling her little one to rest, has an extensive range of influence.

Much of his time goes in personal conversation, and in correspondence with non-Christians, but he is often asked to give addresses which are well attended, as his name and fame have spread far and wide because of his lyrics, and also because he was formerly of the "strictest sect" of the Brahmins and the wonder is great why he should have cast in his lot with the despised followers of Christ.

Lectures before large bodies of students and young men—mostly non-Christian—speaking at Conventions for Christians or going with some evangelistic company, take time which is happily given and most profitably spent. This does not interfere with his active, musical mind. He hums quietly to himself while he composes to the tune, some hymn of joy or service.

He is at present composing what promises to be the great work of his life, the "Christyana"—the Life of Christ, in lyric form, resembling the Hindu epic Ramayana.

As a lamp disseminates light, so Mr. Tilak is continually radiating an influence that stimulates the imagination, that inspires a spirit of hope, that creates at once keen patriotism and true loyalty.—(*Young Men of India*).

The Rev. A. S. Hiwale prepared himself for service by theological training in America. After working for several years at Satara he has been transferred to Sirur where there is great work for one of his qualifications and enthusiasm.

We quote:—"Two villages visited just as Mr. Hiwale was leaving revealed the stronghold which he had gained in the affections of the low-caste people in them. I have never seen village people, not Christians, so enthusiastic in greeting anyone."—(*Satara*).

"The Evangelistic work is done by our preachers and teachers aided most effectively by Rev. Anandrao Hiwale, who is getting a firm hold on the affections of both Christian and Hindu."—(*Sirur*).

Many another name comes to mind, which we could well include in this list.

ITINERATING.

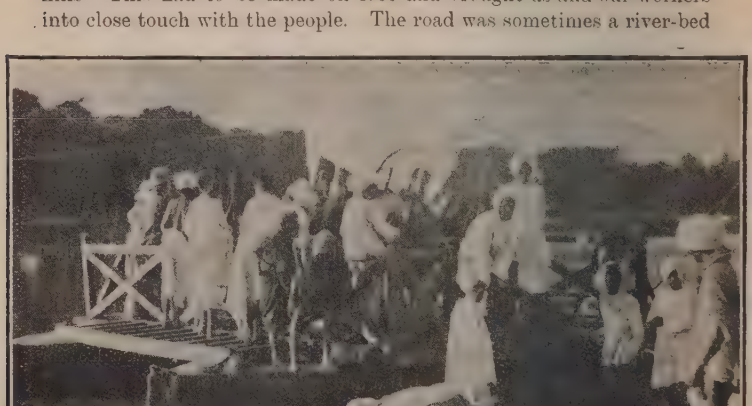
The work which gives the district missionary the greatest satisfaction, is itinerating. The season of the year which he enjoys the most, and which he looks forward to, is the time when tents are brought forth from their hiding in *Godowns*, looked over carefully, to note what depredations rats have made, patches are put on, ropes are obtained, tent-pegs are made, and with anticipations of an enjoyable time right among the village people, carts are loaded with necessities in the shape of camp furniture and food, and the procession starts. This close contact with the people brings them closer and gives one a chance to look straight into their hearts and speak of the sacred things

of the soul. It is then that love, sympathy and interest can be shown which will make very close ties between the missionary and the people.

The discomforts the missionary and wife must endure only add to the joy with which such work is entered into.

In districts which are not too far distant, and so more intensive work can be done, the results are the more gratifying.

"During November, February and March, extended tours were made throughout the district, visiting as many as twenty-two villages on one trip. A very interesting visit was made to the villages in the Western hills This had to be made on foot and brought us and our workers into close touch with the people. The road was sometimes a river-bed



Crossing the River when in flood at Rahuri.

of hot sand for miles. Sometimes a winding, narrow path up and down: but at the end of each day, a delightful meeting with both Christians and Hindus, hospitality from all, and a fair hearing. We found one Christian woman, too deaf to hear anything, teaching Hindus Bible verses and stories and hymns."—(*Rahuri*).

Last year we set out with the earnest desire that more time should be given to individual work, especially among the agriculturists and higher caste people of our villages. Every conversation with individuals through the touring season proved that the thinking and leading people generally believe in the truth of Christ's Gospel. The need is to drive this home. Individual work and prayer for individuals is bound to win over many who now do not realize that the Message is for them."—(*Vadala*).

"There is great opportunity for a real advance work along educational and evangelistic lines—(in the districts). The people are most ready to receive and come begging for teacher and preacher. In several places almost the whole of the Mahar community are ready to become Christians. In one village especially they all want to be baptized together, leaving not one of their number in Hinduism. In another village where they have been terribly persecuted by the higher caste people of the village, the low caste people without an exception are learning of Christianity with gladness. A converted Hindu is working among them and is doing a wonderful work out of the richness of his own Christian experience. The fields about here seem white unto the harvest and we are thankful that we have been able to send a few more into the harvest, but they are still pitiably few."—(*Sirur*).

DISTRICT.

Three districts which have been given over to the supervision of Indian committees report increasing interest. They are obliged to raise for carrying on the work, nearly three times what is granted by the Mission, and we are thankful that the interest is kept up. One committee reports: "At some places the teacher has been more useful than the pastor or the preacher. In their spare time they go to near-by villages and preach Christ and every night hold services for Christians and non-Christians, teaching hymns which are sung in the fields by those working, and carry their message perhaps from the mouth of a Hindu. The teachers have taken as their motto—'Live and work for others.'

"In another of these districts the villages in that circuit formed a Union in order to stimulate giving, develop self-support and responsibility. At their first meeting three years ago, after long discussion as to whether they should try and support two or three pastors—each having a circle of villages under his care—those of less faith conselled that two pastors be supported,—not wholly without mission help, but with a decreasing grant each year. The counsel of bolder spirits prevailed and the support of three pastors was undertaken. The first giving was hard—they were accustomed to receiving everything from the mission—they were very poor. It was not easy for them to learn that giving to God, for His service, is an integral part of Christian life and service. Yet after two years they had gotten so far accustomed to the new order that they decided to add a fourth man to the list of those supported by the Council. Along-side of increased willingness to give, there developed, as, of course there would, increased interest in and enthusiasm for the church and its life.

Where formerly they expected the paid agents would do all the work, now the villagers have vital interest and a voice in things. They also take a most important part in the work of spreading Christianity. Directly as a result of this new spirit one whole community recently enrolled itself among our enquirers and about twenty adults from this village have received baptism. Four other villages are almost at the same stage of development and a fifth begs us to take them in the same way, while the Christian life of almost all the church members has been greatly deepened. In many of the villages a daily vesper service is held.

At a recent meeting of the Council, bands of delegates came, singing Christian hymns as they passed along the roads. Twenty came walking, a distance of sixteen miles. It was just at the time of sowing, which came unusually late this year, yet these men gave up nearly three days of their time that they might be present at these meetings. Singing bands came from near-by villages, and the would-be hosts went out to meet them. They all came back together singing and playing on their instruments, and swaying their bodies in time with the music.

The interest was spontaneous, pledges from all the villages toward church support were increased, many non-Christians from all about caught the enthusiasm, and the whole meeting gave the impression that Christianity had here found joyful expression of a truly Indian type."

"In the village of Chikhale—'muddy'—the Mahars are unusually energetic and intelligent, and less poverty-stricken than we often find. As a result of the settlement by a pastor of a bitter three-year's quarrel, the people urgently begged that a Christian teacher be sent to them.

If they could only have some one to instruct them they could come in a body and receive baptism. On visiting the village we found them most eager—they had refused an invitation to a wedding dinner in order to be there to meet us, and this means a great deal in India. They were willing to give four promises.

1. We will give up idolatory.
2. We will attend the daily vesper service and regular services on Sunday.
3. We will take Christ as our Saviour and Lord.
4. We will give regularly for the support of the church.

Several were baptized. The Hindu "holy man" of the village and some of the village officers tried in vain to dissuade them from their purpose.

A most interesting feature has been large use of what are called *Bhajans, i.e.*, inspiring devotional hymns, accompanied on simple Indian

musical instruments, and clapping of hands, and by swaying bodily movements. Hymn books are not needed and are not used. The leader twice sings one or two lines. These are easily held in mind by old and young, by those who cannot read as well as by those who can read, and then are sung with spirit by all the company. In many villages at close of day, scores of Christians and non-Christians have such inspiring meetings. These *Bhajans* not only give Christian information, but, what is more important, they quicken religious emotion, and the expression of the same.

VOLUNTARY WORKERS.

Among the voluntary workers are many who should be classed thus, but who do not realize that such a name might apply. The faithful old man, the young girl, the woman with her mind full of how she can feed her little ones, as they go along the street, and in the market place, or while standing at the door of the cottage, lets fall some word which sets a train of thought working and the fruit though it may be small does come to something. Journeying by road or on the railway gives many an opportunity which is often used. Sympathy shown at a time of sorrow, a word of cheer in time of joy—these acts of service are not unnoticed above. In some places the teachers in schools have promised to give a certain number of hours a week in definite work for Christ. They have made many friends among the higher classes of the city, and receive a welcome whenever they can come. In houses where they have been in times of rejoicing, later sorrow may have come and a request that they come and offer comfort. Very frequently now, we hear of those who are in trouble, asking the teacher or pastor or Biblewoman to come and pray for them, and more and more frequently we hear the expression that the Christian's God is the prayer-answering God.

Biblewomen are necessarily limited in number and the scope of their work is pitifully small compared with the needs of the women. The Christian Women's Voluntary Society seeks to supplement their work: any woman who can read and write is qualified to join it, the pledge she makes being simply to try to teach other women something of what she knows, and to pray for the work. This work is only in its beginning, and many of the members have not kept their pledge, but others have done good work among the ignorant women around them. One helpful effect has been to make the educated women feel a responsibility resting on them for the coming of the Kingdom and the growth of the Church. We are trying to train them to this feeling by beginning in our boarding schools. "Our girls in the school are little, not above the fourth grade, yet have brought back from their holidays reports of their efforts to teach verses and hymns to women in their homes or neighborhoods."—(*Vadala*).

Some of our best workers are the women of the villages. Wives of school teachers have given valuable service through the year.

In many places the especial meetings that are held for Christian women are most interesting, and a source of joy and encouragement. The women study the Bible eagerly and are earnest in prayer and are more ready to take hold of volunteer work than those who do not thus come together for mutual encouragement.

Teachers in village schools have interested themselves in going to near-by villages to teach both Christians and non-Christians, and in a quiet way the Gospel seed is being sown, sometime to bring forth a rich harvest.

The family prayers of the teacher in a small village are often the means of exciting interest, and much which cannot be calculated is done in such places. A teacher tells of an interesting thing happening in this connection. One evening at prayer time a traveller happened in, and sat while the teacher had devotions. The reading of the Scripture attracted his attention. He proceeded on his journey the following day, and on arrival at his village he called a young man, and told him he was anxious to get hold of the book from which the teacher had read, as it was very interesting. He advised the young man to go to the village, and steal the book. The theft was successful, and the man hired some one to come in and read to him, he sent his little girl to school, that she might be able to read to him. Finishing the first-brought book, he returned it to the teacher and told him of his duplicity and begged that he might *buy* some more books as interesting. It has not been possible to ascertain how many Scriptures and portions are disposed of each year, but it is certain that these silent messengers visit many places and homes where a personal visit would not be tolerated.

MISSION AGENTS IN THE VILLAGES.

The teachers in the small village schools are given to understand that they are responsible not only for the school work but for evangelistic work in their own and neighboring villages.

The Blind Boys band accompanies our preachers and adds to the interest of the village people in the message. The converted Chokaba who was a sahadu has a wonderful influence all through this section. In any of our villages if we mention his name the faces of the people light up with interest. If we mention the name of Ambala where we have been able to do something to relieve the persecution of the Mahars, again there is a marked interest. This name has great influence with all, for they know what a terrible plight the people were in there until our Christians gained them protection.—(*Sirur*).

"The Preachers have been faithful in proclaiming the Gospel in town and villages and have met with much encouragement. Probably their best work has been direct, personal work with individuals. They are following up several cases who seem very near the Kingdom. Some of these come often to the preachers for quiet talk and prayer." This message from Wai is easily duplicated in nearly every district.

Special messages from two of the Districts with regard to church matters will be appreciated.

As the year ends we find the ten churches of the Rahuri District cared for by six men, all but one ordained pastors. They are men of experience and have many good qualities and varying gifts. Their service has been devoted and faithful. There have been many baptisms during the year and more are waiting for further instruction before taking this step. Interest among caste people is slowly but surely increasing.

In the Vadala district the system of Circle Pastors has been adopted. A few years ago the entire district was divided up into six circles and the best ordained men that the Association of Churches could find were placed in charge of these Circles. In each Circle there are ten to fifteen villages and the Pastor of the Circle is expected to visit each twice during the month and hold regular services at the church centres. Most of the Circles have two or three churches.

The systematic work of these pastors has undoubtedly strengthened the churches as well as increased the evangelistic efforts. The attempt for the independence of the churches had been tried in different ways previously, but this present Circle system has almost solved the problem. Never have so many contributions from all the church members or from those interested been received. New methods are constantly sought to increase the Christian giving. During the past year the method of each household laying by a handful of grain as the woman or women sit down to grind their daily portion has been a most successful method.

By such means the work in the churches of the district is steadily advancing toward the goal of self-support.

Sabbath Schools are held wherever there are day schools. They follow the International lessons for the most part but some of the older teachers prefer the question and answer style, and we hear the most dogmatic statements from little boys, as to life, sin, death, and the great future of mankind. But where the school is near the missionary's influence, an effort is made to have them conform more to the best Sabbath Schools in America, and in some "graded lessons" are used. "No little child can wholly escape the influence of these schools week after week."

NEW EVANGELISTIC WORK.

The news of the 50-50 plan of evangelistic work for India initiated and supported by Mr. Charles S. Bates of Exeter, N.H., was received with great joy by missionaries and Indian workers alike. The 50-50 plan means the employment of 50 new evangelists in 50 new villages, half in the Madura Mission and half in this Mission.

When we first heard of this plan we had doubts about our ability to secure so many men fitted for such pioneer service, but we soon found that some of the best men in the mission's service, now working in older centers, were so interested in this advance movement that they were ready to volunteer for it. The pastors and Christian community were of like mind and gave up these experienced and valuable workers, taking in their place new, untried men. The new work will be hard. In most places there are no houses for the workers. They and their families will have to live in temporary huts. There will be opposition. Many discouragements face the new workes. But they are going forward in faith and they have back of them the prayers and warm interest of the Christian community and of its leaders, who will give the new work help and encouragement by frequent visits.

Already in some of the new villages there have been baptisms. One case is most interesting. We took on Rambhau Dharmadhikari, a Brahmin convert, as one of the new workers. During his probationary period and a subsequent delay on account of the rains, which prevented his going to his chosen village, he got hold of a community here in Ahmednagar. It is a community which we have long tried to reach. Under Rambhau's lead they are coming two or three nights a week for instruction in Christianity, their Holy Man acting as leader in their new search. Ten of them have just been baptised. This is one place where the Bates Fund is yielding a by-product of very great value. It has stimulated all our workers to greater evangelistic efforts, and bids fair to have marked direct and indirect results.

The evangelistic bands met with kind reception everywhere. One band reports that they preached and sang during the days, and often far into the night. At times as many as five hundred sat till midnight listening to the singing and preaching. An organ, drum and other musical instruments attracted the people. One thing was much emphasized in one district, and that was to urge the people to depend less upon outside aid, but to do more themselves, and the people realizing this gave according to their means. Though plague interfered much with the work, yet it gave preachers an opportunity of coming closer to the people, as they went among them sowing sympathy and suggestions of help. The wonder is very often expressed that the Christians are to such a great degree immune from the plague. A well-to-do Maratha woman asked an old pastor how he and his wife in

their old age could keep so cheerful and happy, at such a time of plague. The reply was: "We trust in God and pray to Him, and get ourselves inoculated, and the ever-living God keeps us safe under His wings."

There is an interesting work among the lowest class people, which is growing slowly but surely. "They see the dawn of the sun of righteousness and wish to abide in it rather in the darkness of past generations. They not only have come into the fold of Christ themselves but are anxious to bring their friends and relatives. Their eagerness for this is growing more and more, and in consequence Gospel preaching is extending. In one place lives a *Gosavi* who has much influence among his own people. He has become interested in Christ, and brings his followers into the town to hear the Gospel. He is not far from Christ and we hope he will soon be His disciple, and be the means of bringing many into the Kingdom of God."—(*B. P. Umap*).

PRAYER.

Prayer to a heart of lowly love
Opens the gate of heaven above.
Ah, prayer is God's high dwelling place
Wherein His children see His face.

From earth to heaven we build a stair,
The name by which we call it, prayer.
Prayer is the gracious Father's knee:
On it the child climbs lovingly.

Love's rain, the Spirit's holy ray,
And tears of joy are their's who pray.
To walk with God, to feel His kiss,
Yea, prayer, His servant owns, is this.

Translated from N. V. Tilak.

Each ordained minister in India stands for a following of 3,21,000 *who are to be instructed in the Christian faith.*

EDUCATION.

A.—Training Schools.

KINDERGARTEN.

The Kindergarten Training School is an attractive place to visit, for here we meet the bright faced, happy girls who are to have such an important part in the moulding of character in the small children at the various Stations. The drawings on black-boards show no mean attainment in artistic lines, the merry laugh and cheery salutation are indications of the kind of life these leaders of the young are leading. It is a matter of interest to watch these girls as their character changes and develops.

Their close association with instructors of rare sweetness, consecration and unselfishness, daily sweetens their own dispositions and develops them month by month into dependable, unselfish women, on whose faces is written a clear devotion to the children under their charge.

Circumstances have made it necessary temporarily to close this very important branch of education. Plague last year forced the school to be closed for some months. This year the serious illness of one of the Missionaries in charge, coupled with a summons to America of her colleague because of illness in her family, has necessitated a longer vacation for the school. Since many Missions and Stations depend upon this school sending them competent Kindergarten teachers, it is hoped by all that the school can soon be reopened.

BIBLE TRAINING SCHOOL.

Four widows and four married woman are the students in the School at present.

One day-student keeps house for her family of five children—sends them all to school—teaches the Bible to a group of women to help support herself, and is one of our best and most regular students. More such women in our Christian community will give it greater influence and a higher standard of living.

The superintendent writes :—"We have no more assiduous students nor radiant Christian characters than the two girls from the Blind School, Bombay. I know of no one, even in America who can quote as much of the Bible from memory as can these two girls. They teach us all lessons in cheerfulness and helpfulness."

In order to emphasize the necessity for specialized training, a new helper, though a college graduate, has been urged to go into the classes

and learn the theory of teaching from the foundation. "This line of study seems to have opened up a new world to her and she is quite happy in it now."

There is great need of consecrated workers in our districts. One of the women in training is a good student and hopes to go to a needy district when she finishes the course of study in the training school. We hope a second will also consecrate herself to this work.

INDUSTRIAL TRAINING.

We are more and more impressed with the need and opportunity for character building and feel that industrial training is an important factor to this end.

From the simple piecing of joints—taught in the lower schools—to the intricate forming of a nice piece of furniture, we are proud of what our pupils are accomplishing. The furniture made in the Sir D. M. Petit Art School at Ahmednagar is very creditable, and commands the admiration of those who see it. The metal hammering in brass and aluminium displayed in the form of vases, trays and dishes, is ingenious and artistic.

In Bombay laundry work and typewriting are taught. The higher form of Industrial training we find in the American Deccan Institute, and are delighted to visit this busy hive of industry and study the methods used.

Mr. D. C. Churchill, who has planned and brought to its present state of efficiency the A.D.I., has recently gone on furlough. A farewell reception given before he left, showed the appreciation in which he is held by Christians and Hindus alike.

The ingenious founder of this school has, by his inventive ability, won for himself a coveted place in the deliberations of the Indian Government. He, with his efficient corps of workers, is striving to make machines and appliances which will put the Indian artisan in more comfortable circumstances, and will raise the status of labor.

The Sir D. M. Petit School of Industrial Arts.

We have been encouraged by the way our carpenter boys are getting into work in various places. Three boys went to Poona into the Government Ammunition Factory. A number are in the workshop of the Public Works Department in town and seem to be doing well. In any work that we require done we do not call non-Christians but Christian carpenters. One great regret is that many go into places unconnected with our own churches. We want them as members of our churches to take part in the support of the church.

The effect of the war may be seen in our metal department. The boys there are taught to work in aluminium, copper and brass. Aluminium is unobtainable except at prohibitive prices, and copper and brass cost more than twice as much as they used to before the war. So that department is seriously hampered in its work.

On the other hand the weaving department has been able to sell some of its cloth most readily because blankets are not readily obtainable, and the people use a coarse cotton cloth, that we can make on our looms, in place of blankets.

(Lace school and Sewing classes).

In any line of work it is unfortunate if there are frequent breaks and changes in teaching staff, but this is especially felt in industrial work. An addition has been made to the former limited quarters, and so the girls have more room now. About twenty-five women give their whole time and support themselves by their work.

Our matrimonial bureau is doing good work, having supplied six brides since April first. The husband of one refers to her as a "civilized young woman"!

UNION TRAINING SCHOOL.

The most persistent demand of awakening India is for more primary education, and the great obstacle to more primary education is the lack of trained teachers.

In connection with the Training School and its sixty students there are two "practising" schools with about 250 pupils.

The Superintendent writes :—"The increased and increasing recognition by Government and missions of the importance of the training of primary teachers encourages us in our desire to make this school a thoroughly modern training college with adequate staff and equipment for its large task."

"We constantly emphasize to ourselves, our staff, and our pupils, that however good is our secular training, if spiritual life and a purpose to serve their Master and their countrymen do not grow strong in our pupils during their course, our work is a failure. We have grounds for hopefulness in the real evangelistic zeal of many of the boys."

The National Missionary Council of India recently passed a resolution worthy of being transcribed,—

"That in the opinion of this Council, the training of the large body of teachers, Christian and non-Christian, who will be required to meet the demand for a rapid extension of primary education, constitutes a unique missionary opportunity."



NORMAL SCHOOL BOYS AT WORK.

In the picture we see the boys of the school occupied in tearing down walls—in the foreground on the left is a corner of the Normal school building and in the centre and left are some of the cottages occupied by students of the N.T.S.

Some of the material taken from the old houses has been transferred to build two school houses and two other buildings in the district. A tower of indefinite antiquity has been reserved as of historic interest—the plan is to restore it to use as a little chapel for private Bible study and devotions.

The owner of one of the houses was not willing to transfer to us till he had found a sum of money which he claimed had been built into the wall of his house. Evidently the hidden treasure was found, for holes were found dug into the walls. An old secret entrance was found connecting with an underground passage which dates back to the days of ranging robber bands. The digging revealed other ruins on which the present houses were built, whose age none can even guess.

THEOLOGICAL SEMINARY.

One encouraging experience this year was having in the class one excellent student from the United Free Church and another from the National Missionary Society. In view of the importance of equipping the young men of leadership in the new evangelistic movement special

attention was given to instruction and training in personal work. It is gratifying to the Indian and American instructors not infrequently to receive from former students hearty expressions of the helpfulness of the training which they have received in the institution.

Fitting pastors and preachers for the task of showing Christianity to heathen, and for encouraging the growth in spiritual living of those calling themselves Christian, is a grand life-work.

The thought that the training of these young men means a going on of a tremendous work even when one is not present himself, must be inspiring to those who teach.

B.—Other Schools.

HIGH SCHOOLS.

The Mission High School, preparing boys for entrance to college, and also for the University School Final examination, which admits to Government service, represents the tremendous desire of our people to get an English education. Every boy in every one of our schools would like to go through the course in this school. This wholesale teaching of English and other branches in the High School is of course impossible on account of the expense, the limited number of pupils that can be accommodated in the school, and also on account of the incapacity of a great many to do the work. The Boy's High School at Ahmednagar is for the great part composed of high caste boys, yet they are glad to enter into Social Service work, study in the Bible classes and join in games with those whom formerly they would have been taught to hate and despise, and so we find these schools carry on a levelling process. "Our Mission schools, secular as they are with the meager exception of a Bible lesson a day, would not be worth while were it not for the fact that a personal element entered in. The school forms a method of contact in spite of the fact that class-room formalities must prevail. It is after school hours that these boys can be reached on the football field, the cricket field or volley-ball court. The world over, Christianity is most expressive in terms of real life—personal, individual life."

There is a High School class in connection with the Ahmednagar school for girls.

In Bombay there is great call for specialized training, and we consider a step in the right direction is taken, now that it is has been decided to make the High School there more of a Commercial School The School is located in a rather undesirable spot, where there is great traffic and consequent noise. During the year some readjustment has been made, by which the recitation rooms are in the rear, thus avoiding much of the confusion.

The Middle and High School are putting in a strenuous year of work, mental and industrial, an earnest spirit animating most of the boys and girls. As one of our instructors said, "They are working as they never worked before."

The Hazen Club is justifying itself in creating an atmosphere of friendly contest on the part of the boys and girls. The very faces of the Seventh Standard boys show a determination to make good in the coming Matriculation Examination.

ANGLO-VERNACULAR SCHOOLS.

After studying the fourth vernacular grade, pupils are allowed to take up the study of English. All are eager to reach this point of their study, for knowledge of English opens up many doors of usefulness which are persistently closed to those who only have the vernacular.

In connection with the larger schools at our chief stations there is an Anglo-Vernacular division. Girls as well as boys take this advance step in their education.

The Girl's School at Ahmednagar includes beside the High School department an Anglo-Vernacular, Vernacular, kindergarten and industrial department. There are over 300 girls in the boarding division.

The majority of these are from Christian families, and come from every district area. There is a sprinkling of Hindus, Parsis and Mohammedans. As the girls pass out of the boarding schools they go to homes of their own or go up for higher training in kindergarten, teacher training, or nursing, and in this way bring more light and joy to this land where women were formerly so enslaved in darkness and ignorance.

One school reports.

Progress :—

(1) Teachers meetings for discussion and helpful suggestion.
(2) Better qualified staff according to Government requirements.
(3) Slight increase in attendance, especially of outside boys.
(4) Periods for drill added to the curriculum.
(5) Formation of a simple library for teachers and scholars.
(6) Starting of a boys' organization to supply the demand for extra curriculum activities.
(7) A cricket team that has been successful in competition.
(8) Greater economy in expenditure.

Items of interest :—

(1) Mohammedan boys applying for entrance to boarding and day schools.
(2) Need for the training of Physical Directors.
(3) Three or four boys started as apprentices in Press work.
(4) Several promising young men sent to the Normal Training College.

Some plans for the future :—

(1) Medical Supervision of students.
(2) Higher standards of class work.
(3) Interest in Current Events.—(*Sholapur*).

"The event of the year has been the securing of money for the new Hindu and Mohammedan boy's dormitory and the erection of a part of the building. This is the result of much praying, striving, talking, and travelling ; and to be able to look upon the fruit of our labor as an accomplished fact is a source of great joy. Not a cent of this has come from America, which is still more a reason for congratulation. The larger part of the sum came from a Parsi Trust Fund which is disbursed by a Hindu judge.

"It is a joy to think of the boys who find a home in this new building. They are of the sturdy farmer class, eager for an education and open to deep impressions from Christian teaching and fellowship, which they receive in the home-like atmosphere of this school."

A noteworthy event in connection with this school is the sending of six boys for higher study to the High School at Ahmednagar, there to continue their studies under Christian influences. One was the son of a priest of a large Mohammedan mosque. Two boys are sons of Hindu farmers, who after one year in our school are deeply influenced towards Christianity. "Another boy's father is a member of the Society for the Search of Truth—an organization of Maratha farmers which has as its purpose opposition to the domination of the Brahmins, and the abandonment of idolatry,—a movement which is a step on the way to Christ, and out of which many boys are coming to us. Two other boys have been with us for years and are very poor, but bright and hard-working. We are enabled to send them on through gifts from America."—(*Vadala*).

"Our hope for the coming year is to lay the emphasis on things of the spirit, in particular trying to bring the boys to a heart confession of Christ, and to work together with the teachers and boys to make the school a means of bringing the gospel to near-by villages."

What a chance for a club of wide-awake boys, to have some brothers out here, by giving toward their support! Two dollars a month will do it. Here is a chance to invest money in a splendidly paying concern. By your prayers, interest and loving efforts these brown-skinned brothers may be brought into a life of spiritual devotion to the Master.

VERNACULAR SCHOOLS.

The Vernacular School for girls at Ahmadnagar has suffered the vicissitudes incident to a change of head, and so of routine. Changes five times in less than two years have naturally lowered the efficiency of a school which stands as a model for others.

A glance at the two pictures in the front of this Report will show the tremendons responsibility which rests upon the few American ladies who carry it. Does it not point out very clearly the insufficiency of the missionary staff of the school?

Emphasis has been placed the past year on Swedish Drill, and English taught by the "direct method." Indian music taught by a qualified Indian musician has been an interesting feature of the instruction.

In a city like Bombay the hindrances to systematic regular school work are frequent, and one feels discouraged. "The years as they pass tell over and over again a tale of malarial and other fevers visited impartially on the children attending school.

Where is Babu? He has fever. Krishni has not come to-day? No, she is down with malaria again. So it goes with many—so many that one feels inclined to turn the school into a hospital ward. The saving feature of the situation is that in the intervals between the visitations of sickness, the children more than pay for the pains spent on them."—*(Bombay).*



See my New Clothes.

A school had been much depleted by the departure of the pupils to be married or to take up further study as nurses or teachers. There had been no influx of new, younger girls. A teacher and his wife went into the surrounding country, and returned bringing with them quite a flock of new scholars who were proudly lined up in front of the bungalow. Most of them presented a forlorn appearance—bundled up in dilapidated garments, or with no garments, and hair sorely needing kind ministrations. A busy frock-making followed. The "little mothers" of the school eagerly undertook the tidying of the hair, and the accompanying picture shows one of the renovated girls.

The day set aside by Government and called "Empire Day" was observed throughout the land as Relief Day, and schools of all grades and kinds were asked to arrange programs which could be carried out.

Entrance fees were charged, and the amount sent to the Belgian Relief Fund for children. The amount raised throughout the country was very large, and exceeded all anticipations. The Ahmadnagar Girl's School with the aid of some boys of the High School (who gave a creditable circus performance) yielded eighty rupees for the fund.

Every school where there was some missionary to superintend took part in this universal benefit fund. Even the Criminal Tribes School was represented on a theater stage where a performance was held. Their graceful motions as they went through an Indian exercise, keeping time with the sticks which accentuated the rhythm of their song, delighted the audience of high caste men and women who wondered that these good-for-nothings should have been so well under control.

In one school the boys gave up their weekly treat and asked that the money be sent to the Belgian children.

PRIMARY SCHOOLS.

These schools are recognized by the Government and substantial grants help in the upkeep.

The influences which go from these schools is immeasurable, in some places jealousy on the part of non-Christians has caused the opening of other schools, yet, we find that as a rule the scholars sooner or later return and ask to be taken back again into the Christian School.

One attraction that our schools have is the singing, and if the teacher is fortunate enough to be able to sing he can do much for his pupils. It is pleasant to hear Christian hymns being sung in the lanes of small villages, the streets of the city, and in the homes of the children.

The kindergarten system—so well adapted to these small Hindus—is taught in each school, especially those which are under the supervision of a missionary lady. The teachers are trained in the School at Sholapur, and we prize the services of these trained girls very highly.

In these primary schools, though the majority of the children are of the low castes, yet those from the better classes attend, especially if there is no Hindu school to beguile them away, with its hideous figure of Maruti—the god of learning, either in stone, in some niche, or as a picture hung on the wall.

JOSEPHINE KINDERGARTEN.

The kindergarten, like many other schools, has suffered from the effects of plague, as it had to be closed for some time. Then a further

loss was met by the falling out, temporarily, of the lady superintendents, but we are grateful for the efficient help which has been rendered by one who was in India for a very temporary appointment. We have been glad that the wee tots have not had to give up their school, for so much depends upon regular teaching.

The Josephine Kindergarten has two divisions, the older scholars who have taken the usual training are allowed to go on for a while longer, taking book study, in addition to continuing their finger plays and songs, before they are sent up into the other schools.

The kindergarten is a source of interest and astonishment to many—especially the high caste non-Christians who marvel that ladies should spend time to play with and entertain such babies. They are interested in the work and methods and ask many questions. "One Brahmin gentleman is sending his little girl to kindergarten as a result of his visit. Her brother brings her on his bicycle every morning, and she is proving one of our brightest, most enthusiastic pupils. She does not seem to mind in the least holding hands with the little low-caste pupils who are our largest constituency."

Another interested visitor was a Brahmin widow of the reformed sect who is in charge of a school in Bombay. She now very much wants a kindergartner for her school and is planning to send one of the high-caste girls from her Hindu schools to the Training class when it opens.

The approach of Christmas is a time of great excitement among the small fry out here, as well as in Western lands, and the stories and songs, and things that are made, all lead up to that delightful season for childhood. We trust that the plague will not interfere with the celebrations as it did last year.

INDUSTRIAL OCCUPATION.

In nearly every school some form of manual training is taken up. Not necessarily that a certain trade will be followed, but to give occupation to the fingers as well as brain, and help the pupils to connect more readily cause and effect.

In the girls' schools sewing and simple fancy work is taught. The boys are taught to weave tape, sew, make thread buttons, and weave coarse country cloth and blankets. Masonry, laundry and gardening also receive attention. In the carpenter's shop they learn to draw, make joints of various kinds and simple carpentry.

The pupils are allowed to help themselves in getting books and clothing, by a system of "credit." We see them repairing roads, working in gardens, white-washing buildiugs, preparing the wood-work

for houses—in fact they are able to put their hands to almost everything, from digging the foundation of a house to relaying the tiles on the roof that leaks.

The ordinary work of the Home, such as sweeping and tidying up, the pupils are expected to do, and the girls do their own cooking.

BOARDING SCHOOLS.

These are for the accommodation of students who come in from out-lying villages to attend the High Schools, Anglo-Vernacular and Vernacular schools. There are orphans also to be provided for.

We look to these schools as the cradles of our future Christian community.

We would give credit to the "house fathers" and house mothers of the various boarding schools, who by their efficient management and rare qualities of character do very much to aid the missionary in charge of such a school. In fact, without them these schools could not do the work they are doing.

At Vadala the great innovation has been started of having a boarding department for pupils of caste, who would not eat with the Christians. They play, recite and in every way are good comrades, but want to keep their caste. They are little by little learning to look at caste as a custom which might well be given up. In the meantime they are attending Bible classes and learning things which will bring a new meaning to life.

In some cases the parents have brought boys and urged that they be taken into some Christian school elsewhere, as their relatives will not allow of this in their home town. In this way we have quite a large number of caste boys living and studying with the low caste boys. As day pupils both boys and girls, Hindu and Mohammedan, are sent to our schools. In some cases we are told—"We like what you teach, and our children are better for learning with you."

"I had a special class for the older girls one afternoon a week which met in an informal way out on the hillside behind our bungalow for Bible study and prayer together, with the aim of coming into closer spiritual touch with one another and encouraging the girls to talk and ask questions freely on any matters on which they wanted help. I think there was real blessing on this little group meeting."

"A few of the girls in the boarding school had lessons in simple household remedies and 'first aid' during a part of the year."—(*Sirur*).

In some of the schools the girls are taught useful knowledge in a practical way—going to the market they purchase the materials for their own consumption, and occasionally they are allowed to have a dinner and invite a few guests on the understanding that they do all

the work themselves. The appetizing dinners which are served are a good advertisement of the housekeeping qualities of the girls.

In order to vary the routine of school life, various plans are carried out. In one school a class excursion was planned and as several of the girls had never been on a train, it was decided to go to a station not far away. To watch those to whom the occasion was new caused much amusement. One girl looking around the car inside, and then outside, clung with both hands to the seat and said:—"Why, the trees are going, too!" Arriving at the station they had breakfast and then went out in search of adventure. They were invited by some of the railway employes to come into a court-yard and there they sang hymns and told Bible stories to the crowd which speedily gathered. Later they went to some shady trees, and having their books with them had the lessons of the day.

One delightful feature picture of school-life to the girls of the Woronoco school at Sholapur is Reunion Day, when the girls who have ever been in school, return with their families. This year the Program was especially attractive, as it was the 25th anniversary of the opening of the school as Woronoco School. A special service of song bringing in some of the history of the school, and composed for the occasion, was much appreciated.

The dinner later was served to about 400 guests.

CITY SCHOOLS.

These are for boys and girls—as a rule the two are not found in the same school, however.

In the city school we find the fair-complexioned bright eyed Brahmin and high caste girls, the full-skirted Marawadi girls so keen on mathematics that they astonish one, and the shy little Kunabi who with downcast eyes refuses to bring ill-fortune by repeating the name of her husband. As this must be entered in the "roll," some neighbor must repeat it. It is a joy to go into a school and find these pretty little maidens so eagerly looking for you. Even the little "no-nothings" of the primary class are sweetly attractive. It takes a little time even to teach them to say "salaam," but they can build houses with blocks, push along their little train of cars made of blocks, and some have advanced so far they will form a few letters on the floor with colored beads or seeds. There is little encouragement in their homes, for the mothers do not appreciate the advantages of an education. In the beginning when girls began to be sent to school, the parents considered they were conferring a favor upon the mission by sending their girls to school. Now the appreciation of schooling is beginning to be understood; and as it is rumored that the educated young men are looking

about for intelligent wives, education is becoming more favored. There is not as much progress in these schools as one could wish, because of the lack of interest and enthusiasm on the part of the teachers. They seem often times to look upon it as a Botany Bay for them, in which they must serve their turn.

One writes, "If only I had dolls to offer as prizes this year it would not take long to fill the school again." Dolls for girls, whistles and trumpets for boys are a wonderful aid in keeping up the attendance in a school! Picture cards are most useful also, for distributing in the S.S. These are sometimes inscribed with a Scripture verse.

In each of these City Schools a Sabbath School is held. Very often a good number of boys come to the girls' schools for Sunday as their own Government school is closed then.

When questions are asked at the close of the lesson, the boys vie with the girls in shouting out the answers. These schools are avenues for friendships with the families. Though we may not see fruit in the baptism of pupils we feel sure that the instruction received and the moral lessons taught are leavening the lump and preparing the way for the coming of a blessed day when thousands shall turn to the Saviour. Sometimes in a place far distant from the school, we come across some woman who greets most cordially and says: "I went to your school when I was small."

"It is a great joy to have the opportunity in some degree of moulding these young lives and opening the doors for them." There is often indifference and even persecution, but we keep the schools open. "In love and faith we have tried to teach, and to live Christ."

VILLAGE SCHOOLS.

The village schools are one of our strongest evangelistic agencies. The Christian teacher and his wife, living their life among the non-Christians, are a power for drawing people to Christ.

Their influence is seen not only in the schools themselves but also among the people about them. "Last year in one village where a school had been established only fourteen months before, there were over a hundred baptisms. It was one of the most solemn services that I have ever attended. The teacher had instructed the people; his wife had worked for the women, and the result was a real ingathering, of people who formerly understood nothing of the Gospel."—(*Vadala*).

It is difficult for us to imagine what courage and faith it takes to live alone in a village where heathenism is rife and there try to teach and live Christ. The teachers are called upon for all kinds of social service.



AGENTS AT RAHURI.

From another district we hear: "Village schools have had a good year. They are visited regularly. Caste children largely make up the attendance. Two caste boys have been sent elsewhere to live among Christians in a Boarding School. Several more are asking to come, but must wait for lack of room. In one case the whole family, from the grandmother down, expect to be baptized very soon." This as a result of children coming to the mission school.

"It is a great joy to have the opportunity in some degree of moulding these young lives and opening the door for them to go on reading and learning and finding out things for themselves after they leave school."—(*Wai*).

One car-fare, a nickle a day, will support a boy or girl in all but the higher schools.

One cigar a day less will in one year print hundreds of leaflets which scattered abroad may bring souls to Christ.

A cent a day for a year will support a teacher such as is told about—for a month, shedding light in the midst of the great darkness.

The price of a pair of gloves will buy a garment for a poor woman, or a blanket for one of the orphans.

That pound of chocolates you ate while reading a novel the other day, would feed a poor man one fortnight till he could get stronger and find work.

MEDICAL WORK.

The two hospitals of the mission are full to overflowing much of the time, and require more accommodation than they have.

During the last half of the year plague has largely changed the character of work in the hospitals—inoculations all day long at the hospitals, and going to other places as well to perform these. Government officials in many cases did much to assist, by arranging for people to assemble. In Ahmednagar the Children's Ward has been filled with weak, tiny babies whose parents have died of plague. A ward has been devoted to plague patients, and more than half of these have recovered



After a long serious illness of her child and the mother herself recovered from tuberculosis, this family is happily reunited.

"Thousands of people left the city, carrying plague to villages near and far. While this has seriously decreased and upset other lines of mission work, naturally it has increased that of the hospital. Many people being out of the city, the dispensary attendance has been light, balancing other heavy work. Practically the whole population is now

convinced of the value of inoculation. We confidently predict an insistent and prompt demand for inoculation if another epidemic should occur."—*Ahmednagar.*

The Ahmednagar hospital has been helped much in the teaching department, through the addition of a skeleton to its equipment. This hospital is in urgent need of a tubercular ward for women. Though efforts are made for open-air treatment yet conditions are not thoroughly satisfactory. As a rule, women are unwilling to go far from home, and because of caste and social conditions it is impossible for a woman to be far from her relatives.

A tubercular ward near at hand would be well patronized, for people are waking up to a realization of the dangers of this disease and the kind of conditions necessary for recovery.

Patients from every variety of caste are found in the wards and being brought together by weakness and suffering, they begin to appreciate of how little importance is caste which they have always held to strictly.

The gratitude shown by those who are lovingly cared or while in the hospitals does much to break down the "wall of partition" and makes the sick ones ready to listen to the Gospel message. Every morning, while waiting for the doctor's visit, a group of eager listeners sit and



DEVOTIONS IN HOSPITAL.

hear the Word read, and grasp simple thoughts which will bring healing to their souls while they are hoping for healing of bodies.

The Wai hospital situated among the hills of the Western Ghats is the only hospital for a long distance, and is well patronized by the people in the whole valley of the Krishna river. The large hospital attracts the attention of passers-by on their way to the sanitarium in the hills beyond. With its fine operating theater, its maternity ward, dispensary and long room for beds, we feel grateful that there is such a place for the suffering needy, but are not surprised to learn, when we see the beds all full, and people lying on the floor in the aisles and on the verandahs, that the accommodation is far too limited. We trust that friends may be raised up who understanding the urgent need will furnish Dr. Beals with the funds for increasing the wonderful work he is doing.

The Dispensaries tell the same story of extra work on account of the call for inoculations for plague. The numbers recorded to whom aid is given, shows the necessities for these places for dispensing medicines. The Indians are far more apt to present themselves for treatment where they will receive kindness from Christians than from government aided dispensaries. The influence of these medical servants of God is far reaching and does much to influence hearts to the acceptance of the one true God. Not only is the influence received at the dispensaries,



Medical Staff at Wai.

but the visits to private homes to see patients brings the doctor or nurse into close, intimate friendship, and brings a readiness to listen to the message spoken with regard to the soul's need.

Dispensary practice in Bombay of necessity varies from that in the small up-country villages. From here we have the report, "A most needy work among poor Mohammedan women of the weaver castes is slowly developing. I have a number of patients among these people. The majority of the women and young mothers suffer from softening of the bones especially those of the hip, due to ill-nourishment and sitting on damp floors to do their work. They are very poor and earn their living by weaving tape. They are not able to pay much, but it is a great joy to help them."—*Dr. Gurubai.*

Not only are the calls for help for the poorer classes, but in a city like Bombay one has the opportunity of being of service to many in higher grades of society, and the Parsi and Mohammedan wealthy ladies are glad to reckon among their closest friends the one who is always ready to come to them when their call of distress comes to her ear.

"Christ wisely recognizes the immense differences in men's circumstances and environment, and so never specifies in detail what anyone should do. What He emphasises is the desire to serve others and the spirit in which one serves. One of His disciples accurately described Christ's life by simply saying, "He went about doing good." In order that no one could ever imagine that he would have difficulty in imitating Christ in service He said, for substance, "I so identify myself with every human being that whatever you do or fail to do for anyone—be he good or bad—I count that service or failure to serve as actually done to *me*." How wonderful. The Lord Jesus was the founder and first member of "The Servants of the World Society." If you seek to serve anyone, you are making a sure quest of Christ. When he was in visible form in Palestine with His pupils, He was doing various kinds of service for the physical and spiritual welfare of all kinds of people. Then, after letting them see what He did, and how He did it, gradually He sent them out without visibly accompanying them, and told them that in such service they would be His witnesses; yet while thus serving they were all the time to realize that He was invisibly with them, and was Himself doing the service, only He was doing it through them."—*Dr. R. A. Hume.*

SPECIAL.

SCHOOL FOR THE BLIND.



EUROPEAN BOY IN BLIND SCHOOL.

A most interesting place to visit is the Blind School in Bombay, with its atmosphere of sightlessness, which is speedily forgotten when one sees the "blindies" working so cleverly at their tasks, reading readily from their Braille books, singing as they go to their duties, or playing happily on swings and "teeters."

Ten new inmates have come to the school this year—one of these being a European, the first who had been admitted. Left an orphan in early childhood, to the care of Indian servants, he could not even understand English.

He is a bright, obedient, industrious boy, and gives promise of future usefulness.

A Brahmin lad is working in the cane-work shop, and a second is asking to be allowed to come. It is quite a triumph that Brahmins should consent to do such work. Such adults are coming to us more frequently, and we trust the Government will be willing to give funds, so that hostel accommodations may be arranged for them.

It is a matter for congratulation that recently the girls of the Blind School have received a silver medal from the Bengal Art Exhibition for necklaces and bead-work. These have become a special feature of the industrial work of the School.



COUPLE, BLIND SCHOOL.

The first wedding of inmates of the Blind School excited much interest. Limbaji, though totally blind, is a teacher in one of the primary

schools in Bombay for Hindu children. He also plays the Organ at Sunday School, and the Piano in the kindergarten, thus adding to his salary of teacher. He married a girl who was also of the Blind School but who has one good eye. She, also, is musically inclined and will be a help to him in every way. Both came as famine orphans a dozen years ago, and so have had time to acquire sufficient knowledge and experience to earn their own living and care for themselves. Limbaji has been frugal, and, from his earnings the past few years, has saved Rs. 100, which is most creditable. We would recommend his example to be followed by his brothers and sisters who have sight.

CLARKE ABBOTT HOME.

A unique school in our mission, is the Home for Little Boys:—unique, because it takes promising boys and starts them from the very beginning in the use of the English language. Certainly, these little fellows are enjoying privileges of education, which no Government or Mission school provides for boys under twelve years of age. In a large city like Bombay the call for well-trained English scholars is large. Still more important than the English education, is the aim of the school to produce strong Christian men. Though small in numbers, the school "is large in its potential power for Christ in India." The Christian community is greatly indebted to Dr. and Mrs. Abbott for making possible such thorough Christian training for a limited number of gifted boys. In the coming years its influence is bound to be more and more widely felt.

"If you could open the gate of the compound and step inside you would be delighted to have forty-five bright-eyed little urchins besiege you with wondering 'Good Mornings' and the most bewitching smiles you can imagine. They are a fascinating lot, these little cinnamon colored kiddies who can lisp in two languages at the age of four, and conduct a creditable conversation in English before they are ten."

In order that they may be trained to appreciate the need and dignity of labor, each boy is required to help in the work of the household. They also are taught cane-work, the making of chairs, tables, baskets, etc.

URDU WORK.

Though Mohammedans are numerous in the Bombay Presidency, yet the only direct work that is being done for them in our Mission is at Sholapur, where there is a large Mohammedan population.

Work for Mohammedan women was started in Sholapur in 1908. It is a great satisfaction to watch its rapid growth.

Its untiring superintendent has the happiness of seeing the work growing almost beyond the power of keeping up with it. In five years she has seen the erection of a fine substantial bungalow, a hospital, quarters for teachers and Bible women, dormitory for orphans, and a good hall; and now work has started on a new dormitory for the girls. From two orphans, seven years ago, the number has amounted to fifty. Two good schools in the city for Mohammedan girls have an attendance of over one hundred. The number of teachers, Biblewomen and other helpers has grown in proportion. The entire support for this work is obtained from Australia. Because it was progressing so successfully it was felt there should be corresponding effort to reach the men. But, as the Z.B.M.M. is a society for working among women—a plan for work among men as well, to be carried on as a branch of the American Mission was brought forward.

A trained preacher was secured from the North Urdu country. It is very encouraging to note the friendliness exhibited toward him, and the tact with which he does his work. He has classes among the Mohammedans and a class of fine young Brahmins—all of whom came with the express request that he teach them "religion." Street preaching done in a tactful way is disarming prejudice. At one time the Mohammedans of one section sent asking that their "Moulvie"—religious teacher—come and instruct them. After his arrival word was sent to Mr. McKenzie asking him to come and meet the Moulvie, and a conference was arranged for.

The agreement was that four subjects should be taken up in order, and each side should be allowed five minutes for bringing forward arguments. A man with a watch stood in front to keep the arguments to the allotted space of time. The following were the questions to be discussed :—

Mohammed was the Son of God.	Christ was the Son of God.
The Koran is the true revelation.	The Bible is the true revelation.
Compare Mohammed with Christ.	Compare Christ with Mohammed.
Mohammed is the saviour of the world.	Christ is the Saviour of the world.

The replies that were given on the Christian side were so conclusive they were received with clapping of hands, and much interest was evinced. It may be recorded that no further conference was called for, and the Moulvie speedily departed.

This conference was followed by a campaign when preachers from outside who could preach in Urdu were invited. Large audiences gathered and much interest was excited among the Mohammedans.

Sholapur needs an Urdu speaking missionary, and also one who can speak Canarese, for, there is a large community speaking that language as well. The Marathi Mission should break over its tradition of language, and open up this work that is calling to be done.

LEPER ASYLUM.

There is one leper asylum in the Mission at Sholapur. The numbers have fallen very considerably since the edict went forth that friends and relatives were not to stay at the asylum, being fed at the expense of the asylum, and incidentally running the danger of contagion.

The Government expects at some future time to compel all lepers to live in appointed places, but until this is done, they prefer to go freely about, and so do not always stay where we feel they are well off.

The majority of those who stay, become Christians. They have daily instruction in the Bible. The Leper Mission of Scotland sends funds which are supplemented by Government grants. There are at present but 46 inmates.

They sing to us, smile at us, and seem a happy lot. We are thankful so many of them have learned to know of a Saviour's love, and that their faith has triumphed over their physical condition. One woman who has seemed to be improving much, was sent this year to the Civil Surgeon for examination. He said there was not a sign of the disease about her, so she was allowed to come out, and given work—but will be under watch to see whether there is danger of a return of the disease.

CRIMINAL TRIBES.

On a bright November morning, we entered the "old jail compound" and picked our way past women, children, old men, goats, dogs and chickens. Our cordial "salaams" were returned by vacant stares, and children and chickens alike fled before our approach.



We entered a large, well-swept compound of about an acre, with a good-sized stone building at one side. The iron-barred windows told the tale of the original purpose of the building which was that morning to begin a new and, we hope, more helpful mission. Inside were some seventy-five half-naked, unkempt little children ranging from mere babies carried by older sisters up to boys and girls of twelve years.

One gathered impressions too rapidly for description—of babies who cried at sight of white people, and of children who with tell-tale skill dodged the hand stretched out to caress. The disorder, noise and confusion were discouraging and one's sympathy went out to the one master and two mistresses whose task it was to be to reduce this wild mob to order and some degree of decency. None of these children had ever before heard of a school, and knew nothing of its purpose. For teachers, the prospect was disheartening, and to an inexperienced missionary, the task seemed impossible.

That was a year ago. To-day we have two masters and five mistresses busy. Although education for them is nominally compulsory, there are still problems in connection with its enforcement, and the attendance only averages 200 out of a possible 300.

Since some layers of dirt have been removed, we find the children's faces bright and attractive, and their minds keen.



I'LL BE GOOD.

A swimming tank has been provided by Government and each child has a bath twice a week as part of his school schedule. One of the requirements for a "swim" is that each boy's hair shall be clipped, and though at first there were objections, yet now even the "consecrated" locks are cheerfully sacrificed. The older children have learned to read and write, and are learning the rules of fairness in games. The girls have lessons in sewing, and the moral story is daily emphasized. Why? Because these are children whose ancestors for generations have been professional robbers—and worse. Some of the fathers are now serving their term in jail, and their families, numbering in all some 2,400 persons, are gathered here in a camp under Government supervision. They are compelled to be self-supporting by work in the Mills, and Government

hopes by education to reform the children into respectable and trustworthy citizens. They are asking us to undertake this task. It is a large order and only a large faith in the limitless power and love of our Father gives courage to dare what seems impossible. Because of our faith, we gladly accept the challenge.

A small Settlement of another branch of Criminal Tribes is at Barsi, and children from there come to the school carried on by the mission—"In addition to the Mahars and Mangs, there are the usual few children of leather workers and stone-cutters. But the little rag-a-muffin Phashipardhi kiddies 'take the cake.' There are fifty of them, and out of the fifty pairs of snappy brown eyes eighteen of them belong to girls."

To turn these children from criminal things to lives of usefulness and joy is a task.

Who will like to have a hand in rescuing these waifs, and supply funds for the building of a proper house for them to come to school? They are crowded—eighty in a room, which was built for a school of thirty children. We are likely to lose the Government grant if we do not supply more accommodation.

WIDOWS' HOMES.

The Chapin Home at Ahmednagar and the Abbott Home in Wai are places of refuge, and true homes for poor widows. Here they are protected and taught to do useful work. The daily Scripture lesson is greatly prized. Calls come to them to go to homes to help in time of sickness or other necessity.

"Thrice during the year the doors of the Home have swung open to admit to shelter new inmates—(three widows and six children).

Twice wedding bells have rung and two of our young women have gone out to homes of their own.

Anxious days and nights were spent when one of the children seemed slipping away from us. We are very thankful for the young life spared and for health and happiness in the Home. The women are taking new interest in their Bible study, and the days are full and busy with housework and care of children, yet place and time are found for private prayer and Bible reading."—(*Wai*).

LITERARY WORK.

DNYANODAYA.

While several of the missionaries have more or less of literary work they are engaged in, some do more of it than others.

It is a good deal of a responsibility to issue the helpful weekly paper —the *Dnyanodaya*,—which carries its message of hope and advice to Christian and non-Christian.

Dr. Hume yearly puts India in his debt by the searching tracts and booklets which are so extensively circulated and read with eagerness by hundreds, who find in them Christianity made more easy of understanding, and though we cannot tabulate the fruit of such ventures, it is undoubtedly great.

RELIGIOUS BOOKS.

"At the invitation of the Committee of the South India United Church on an Evangelistic Campaign, in 1916, were prepared three booklets, entitled *The Supreme Person and the Supreme Quest; A High Emprise;* and *The Zenith of Moral Power.* The first of these had three editions in English, two Tamil editions, and a Telegu translation is being prepared.

"Because the purpose of all these booklets was primarily to influence devout Hindus to understand the simplest Christian principles and then resolutely to take the *first* steps for getting into personal discipleship to the Lord Jesus Christ, the deeper aspects of Christian doctrine were not developed. The working principle of the Apostle Paul was the purpose and effort of the writer of those booklets:—'To the Jews I became as a Jew, that I might gain the Jews; . . . to them that are without law, as without law . . . that I may by all means save some.'

"Very few Christian apologists have had opportunities to print Christian expositions in the *secular* periodicals of India. Some of the matter of the three booklets was printed in one of the strongest Indian secular monthlies, the *Hindustan Review.* This magazine probably would have declined to print Articles which gave full Christian theological teaching. But its Hindu editor felt willing to print such frank and earnest Christian teaching as the third of these booklets gives, the substance of the teaching of which was the repeated expression, 'The unquestioned Zenith of moral power is in the cross of the suffering Christ.' Such plain Christian teaching has rarely been printed by Hindu editors."

DEVOTIONAL.

Rev. J. F. Edwards has prepared a book "The Holy Spirit" which should be especially helpful to Indian Christians. This is a subject on which there is no literature in the vernacular and we pray that this new venture may result in great good to the readers.

CHILDREN'S STORIES.

Miss. Bissell has been able to carry out some of her deep longings and has brought out a pretty little story, entitled "Bani and Mani"—a story for girls, "a story with a deep moral purpose."

A story for boys is ready for the Press and kept back because funds are not forthcoming for the printing. Short stories in the magazine of the Children's Special Mission are eagerly sought by children in schools. A "Prayer Cycle" booklet for the Y.W.C.A., and another for the Evangelistic Movement, also represent literary activity.

Here is a chance for your little club of girls, or S. S. Class, to do such a grand work, and give Miss Bissell the fuel which will fire the engine and send her little books flying on their errands of Gospel love.

MISCELLANEOUS.

Retrospect.—Five of the present members of the mission were here in 1875, and it may be interesting to compare figures with those of that date.

1875.		1915.	
Missionaries	27	Missionaries ...	51
Christian community ...	868	Christian community ..	13,848
Number of villages where Christians live... ...	133	Number of villages where Christians live ...	304
Pupils under instruction ...	965	Pupils under instruction .	8,924
Contributions from Churches ...	Rs. 2,129	Contributions from Churches ...	Rs. 11,453
		Plus fees ...	,, 12,722

In 1875 medical work consisted in the missionary and his wife dealing out medicine as their knowledge would allow. They were successful, too, to a certain extent. Now the patients, treated with the skill of Western knowledge and diagnosis, amount to 51,303; and these have given, as their means will allow, the sum of Rs. 4,304.

Perhaps the remark will be made:—In these forty years there should have been raised up an Indian community to minister to its own needs. Granted, but till we have a community which is better off in wordly goods, we cannot expect much. Why does not the Mission employ, do you ask? We have to acknowledge that we have material for fine workers, but they are allured by bait which is undoubtedly attractive.

Mission agents	*Government agents*
must work among the "depressed classes,"	*can stand with those of higher social status,*
are classed with those they teach,	*are given the respect due to them as Government officials,*
receive but meager salaries,	*receive competence,*
have but meager mental outlook—	*are able to get reading matter and have friendships with well-read people—*
In old age there is nothing to look forward to.	*A comfortable pension can be received for faithful service after a number of years.*

Plague.—The grim specter of our annual visitant has again reared its forbidding, dreadful head, and again, as so often before, our mission work has had to bow in submission to its mandate, and again a great deal of the work we are so eager to push forward has had to be suspended. Schools must be closed, touring in some districts neglected, perhaps Sunday services be held in some other place than the church, if rats are dying in houses near by. The forceful expression "rats are falling" brings with it a shudder as we think of what the invasion of plague is going to mean in our work. A rat falling down and dying is a certain sign that plague is near and precautions must be taken. As in former years, we have to be

full of gratitude to the merciful Providence which keeps the Lord's own from the dread destroyer. While the hundreds are stricken and die, among the Hindus and Mahommedans—"next door neighbours"—the Christians depending upon prayer keep calm.

The plague only comes in the rainy and cold seasons, and if it begins during the rains it is serious, as people cannot go out of the city to live in huts. They die where they are and give the infection to many. To see well-to-do families exposing themselves to the inclemency of the cold nights to deprivations of thieves, and living in such miserable quarters is pathetic, but it is the only thing to do, when "rats are falling" in houses near their's. We long for the heated term to begin, for then the epidemic will decrease.

The Christians as a body realize fully the protection which inoculation gives, and their example has its effect to some extent on the Hindus. A very interesting thing happened at Ahmednagar where many in the city refused to be inoculated. When they found it was insisted upon, they agreed to have it done if a much-loved missionary doctor were sent for, and on the arrival of this friend of the people, he and the lady doctors of the hospital inoculated people by the thousands.

Christian Feasts.—Hindus have many feasts, and an effort has been made to have certain days which shall be observed by Christians. Mother's Day is beautifully observed by many of the pupils in schools and those who have been pupils. "Mission Birthday" is recognized more and more—the anniversary of the landing of American missionaries in Bombay—the thirteenth of February is kept as a thanksgiving day. Food is sent to poor people, and in many places, the Christians imitating their Hindu sisters in one of their better feasts, go from house to house among the Christians, uttering words of joy, and offering some sweet, say—"Eat this and speak sweet." Next to Christmas, Mission birthday is chief in importance.

The visits of Secretary and Mrs. Smith and Mr. and Mrs. Warner were very much appreciated by the missionaries and by the Indian Christian community, and we thank them for giving us so much of their time. We thank them for the enthusiasm they have given us. We trust that their visit in our midst will help them carry enthusiasm to the churches in America who are interested in our work in the Bombay Presidency.

Twice during the year we were called upon to join in hearty congratulations to those who were married.

Once did we secure an addition to our forces when Mr. Rose obtained from the Free Church of Scotland Mission a bride—Miss Isabel Brown, who had already endeared herself to us in informal acquaintance.

Having robbed one mission, we could hardly complain when Mr. Charles Miller of the Jaffna Mission stepped in and carried away to the palm groves of Ceylon one of our number—a child and also grand-child of the Mission, Miss Edith Gates, grand-daughter of Rev. Allen Hazen, so long connected with the Marathi Mission. Miss Gates herself has for ten years been connected with the Ahmednagar Girls' School.

ITEMS FOR MISSIONARY MEETINGS.

"The subject of the C. E. Meeting was—Thanksgiving, and several of the girls gave their own special testimonies as causes for gratitude. One girl who has recently come out of Hinduism, having run away from her home, told how God had led her. Her first knowledge of God was on the railway train when she was nine years old. She was with her mother. A lady in the same compartment, finding out she could read, gave her a tract about the Christian religion. She read some of it, and began telling her mother, who became very angry, and throwing the book on the floor took the girl into another compartment. After reaching home, Ananti often spoke of what she had read, which made her mother angry, and she watched the girl carefully for fear she would run away. Her mother died a year later and as her mother-in-law was very cross, she tried to drown herself. Each time she was rescued by the police. Hearing again about the Christian religion at a Mission hospital she was anxious to learn more, and talked with a Christian teacher, who told the story to a missionary lady. It was decided to send her to boarding school where she might be free from the persecutions of her husband's relatives. After two months in the school such was her zeal in study that she received ninety percent in Bible examination. At Christmas time she was baptized, and now gives evidence of being the Lord's own."—*E. Fowler.*

"Dispensary practise sometimes provides an effective Scenario for the Movies." A Brahmin priest has a learned son-in-law who has left the faith of his fathers and lives much as a European. His young wife has lost a finger by accident, and will lose a hand unless she has treatment very soon. The son-in-law brings his young wife home. The father refuses to have the doctor come to the house. The wife rapidly grows worse. The father at last consents to the doctor's coming to the cattle-shed. The husband calls the doctor and brings him into the house and into the most sacred inner room where the household gods are worshipped, where the child-wife lies helpless with fever and pain. For eight days the Christian doctor attends her and she becomes well. The father says—"This is the greatest wonder that I have seen—not that my daughter was made well but that I allowed a Christian to defile my house and no harm came of it. More than this, he will be always welcome."—*J. Ballantine.*

"One day stands out—A Sunday afternoon in the cold season when the Christians of three villages and a few Hindus gathered for service. The women sat at one side on a large mat and the men were in front, with little children all about, seventy-five in all. The visiting pastor talked about 'Not by might nor by power,' etc. The Circle pastor said that some men wished to be baptized, that no one would urge them to do so, it must be altogether their own wish. If they were baptized, they would surely be troubled by their caste people. Then he asked that anyone

wishing to be baptized should stand. Rangu and Bhika stood up quickly and were baptized. After the benediction a woman, who has not long been a Christian, gave her experience as an encouragement to these men. She was a caste woman and could understand their difficulties better than anyone there.

The collection that day was an unusually large one, and it was found that the two men baptized had given from their poverty a generous sum, emphasizing their sincerity in becoming Christians."—*J. Ballantine.*

"Of all the dear non-Christian women who came to see me during my vacation one, who interested me much, was a high-caste widow of about thirty years. She had heard that I was educated, and wanted to ask what she could do. She has a thirst for knowledge. She can read and write Marathi. She lives with her mother—a bigoted Hindu. Her reason for getting knowledge is that she might be of more service to her country—that was the highest motive she could have—as marriage and a home of her own are an impossibility—to a widow. How I longed to help her! Her mother is old and orthodox, and does not understand this new thirst for knowledge and it is the duty of the daughter to be with her mother till she dies. One's heart aches and longs to help these women to come out and enjoy the freedom that the Gospel alone can give them."

—*Dr. Gurubai.*

The Bible women sometimes have opportunities of showing the practical side of Christianity in a way which is effective. Cases have been laid upon hearts and they have been untiring in their prayers and efforts for the sex. A Hindu woman who had gone to a town some distance away was in sorrow because of serious illness in the family, and wrote to a Biblewoman, asking her to pray for her. The Biblewoman felt so eager to help that she asked for a day's leave to go to the woman. This journey meant two nights of travel and considerable expense but was gladly undertaken. Later the woman returned to Wai and gives proof that she has given her heart to Jesus.

When a young Christian from the village of Hunga who had gone on war service to Mesopotamia returned home for a few weeks' leave, his father sent fifteen rupees as a thank-offering for the safe return of the son, and wished the money to be used for buying a bell for the church of the village. Soon, after, there was bought with that money at Benares a good-sized, fine-toned brass bell which had been cast for use in a Hindu temple in the religious capital of India. This bell, which was made for a Hindu temple of Benares, was paid for by a grateful father of a Christian soldier, and it now calls men to worship in a Christian village church in Western India, eight hundred miles from Benares. Many non-Christians come to see that bell and to attend Christian worship.

An interesting incident is reported from the Mogalai—An especial appeal to read the Bible for one whole month, was made by some Hindus, who defrayed all expenses. During this time the Hindus did not go to their temples, nor attend the usual Hindu Shastra readings. At the end of the month of Bible reading, the Indian missionary was called to come and make some points clear, and the whole was terminated by a great dinner. A good sermon was preached on the last day which, we pray, may be very helpful to the Hindus as well as Christians who were present.

—*V. Chandekar.*

During a very severe famine many children were left orphans. At this time 224 girls came into the care of Mrs. Hume. A fine two-storied building for this large family of girls was supplied by Mrs. Haile of Springfield, Mass. and others, and was called "The Alice House" in memory of a sister of Mrs. Haile.

It has been a long, but satisfying, service of thought and love to care for the physical, mental and moral welfare of so many, and the girls found in Mrs. Hume a spiritual mother. The memory of the history of the school is a happy retrospect.

The girls all received a vernacular education, and about half received a fair English education. They were trained in cooking, sewing and domestic duties. Some were trained as teachers and nurses and have borne themselves creditably in those occupations. Many have married. Nearly all entered into covenant with the church.

It is worthy of record that for sixteen years every expense for this institution and for its 224 girls has been met without one dollar from the regular treasury of the Home Board of the Mission.

Though the large number of girls has gone from the Home, yet the usefulness of "Alice House" is not ended, and it has now become the excellent head-quarters of the Bible Training School.

A Maratha enquirer who has been waiting for his wife to be ready to come with him, has been so faithful to his new-found trust, that he has preached successfully to friends, and two families are ready to come out and be baptized. He himself persistently refuses to follow heathen practises, though his relatives give him much persecution because of his views.

DONATIONS RECEIVED.

AHMADNAGAR :—

	Rs.
Mission Hospital ...	22
Mrs. J. P. Ward ...	28
Mrs. E. A. Rust ...	86
Y.W.C.A. Wellesley ...	155
1st Church Buffalo ...	124
Wood Memorial Fund ...	155
Miss C. J. Gilman ...	2
Mrs. H. P. Upham ...	31
Mrs. Van Cott ...	1

Received by Dr. and Mrs. Hume.

P. J. Mead, Esq., C.S.I., I.C.S.	60
Maharajah of Dewas ...	100
Mrs. L. C. Burgin ...	92
Mr. and Mrs. Findlay ...	22
Mr. H. L. Gray ...	123
J. H. Garratt, Esq., I.C.S. ...	25
Major Cortland Anderson ...	15
Mr. P. P. Baxter ..	74
Mrs. H. S. C. Birnie ...	232
Mr. L. W. Felter ..	62
Miss C. King ..	46
Mrs. T. G. Emory ...	120
Mrs. W. H. Haile ...	913
Miss E. Wheeler ...	246
Miss S. B. Stephens ...	62
Central Church, Worcester ...	46
Bradford Academy ..	77
Mr. L. W. Felter ...	62
Christian Herald ...	103

Received by Mr. and Mrs. H. Fairbank.

Miss Georgie Fairbank ...	16
West Hartford ..	306
J. C. Armstrong ..	77
Miss Green and Mrs. King ...	84
Miss Wheeler ..	1,645
Special Grant ..	306
Received for A.D.I., Honolulu	310

BOMBAY :—

For Byculla School
(Through Rev. Wm. Hazen.)

Mrs. Northrup ..	$50	
Hon. C. S. Page ..	$10	
Hon. W. J. Van Patten ..	$10	
Mr. F. H. Shepardson ...	$15	
Mr. and Mrs. Perry ...	$15	
Rev. Wm. Hazen ...		46
S. S. Chelsea Vt. ..		14
Mrs. E. S. Hume ...		108
Lord and Lady Willingdon ...		50
Mrs. J. L. Roberts ...		46
Dr. E. L. Smith ..		30
Mr. Doremus Scudder ..		77
Int. on S. J. Hume Fund ...		309
Y.P.S.C.E. Canaan, N.Y. ...		30
Mrs. J. E. Northrup ...		619
Arts and Crafts Fund ..		738
Lalitpur-Warren Fund ...		125
Miss E. C. Wheeler ..		5,682
Wadia Charitable Fund ..		6,000
Through Mrs. Picken ...		1,091

Received for Blind School.

	Rs.
Mrs. N. J. Nock ...	10
Y.W.C.A. Jhansi ...	10
Miss Mead ...	15
"Caruthers" ...	77
Sir H. Proctor ..	50
Mr. Paori ...	100
Dr. Moulton ...	10
Dr. Taylor ...	15
Mrs. P. Reid ...	31
Justice N. C. Mcleod ...	30
Mrs. N. C. Mcleod ...	15
Mrs. F. Smith ...	122
Rohatsch Estate ..	50
Kodai Kanal School ...	55
Miss White ...	36
A Friend ...	46
Miss E. Wheeler ..	1,903
Local Subscription Book ..	1,292

Dr. Gurubai Karmarkar.

Mrs. George Hall ...	78
Mr. and Mrs. Bailey ...	30

RAHURI :—

S. S. Royalston ..	45
S. S. Smyrna Ore ..	30
Mr. Chas. Chase ..	30
Miss E. Wheeler ..	5,336

SATARA :—

Mrs. L. H. Elliot ..	$25	
Miss Luna Osgood ..	$15	
Mrs. W. H. Crosby ..	$30	
S. S. Clinton Ave. Brooklyn ..	$4	
S. S. Hatfield Mass ..	$5	
Jas. L. McConaughey ...	$5	
Hallowell Me. ..	$5	
S. S. Hampden Me. ...	$15	
C. E. Marlborough N.H.	$10	

SIRUR :—

Miss Page ...	29
Mr. Batchelder ..	46
Mrs. Bassler ...	16
Waltham ...	46
Mrs. Pooler ...	77
Miss Cook ..	62
Austin Cong. Church ..	310
Mrs. Nicholson ...	16
Miss Van Valkenburgh ..	46
Mrs. Richmond ...	15
Mr. Waldo ..	46
Missionary Herald ...	224
Miss E. Wheeler ..	538

SHOLAPUR :—

Received by L. S. Gates.

J. C. Gates ...	3,100
Mr. and Mrs. Doolittle ...	76
Kansas City ..	184
B.F. ..	45
Olive Branch Ch. St. Louis ..	53
Bible Society ..	132
Friend, for Bible Woman ...	16
Institute Collections ...	9
Miss E. Wheeler ...	654

DONATIONS—(*Contd.*)

SHOLAPUR—(contd):— Rs.

Received by L. H. Gates.

Miss M. R. Nourse	62
S. S. Canandaigua	55
Donation L.H.G.	112
1st Church of Christ, Atlanta	15
Mrs. F. A. Robinson	90
Miss B. Nicolia	30
Miss A. G. Adams	45
Sale of Dolls	36
Y.P.S.C.E. Wilson Coon	93
Miss E. Wheeler	1,262

Received by Miss Harding for Kindergarten.

S. S. Brodhead Wis.	$6.00
Mrs. J. H. Hartwell	$50.00
Miss Fannie Thompson	$100
Mrs. H. Blodget and Friends	$50
Mr. Fred. Ferrey	$5
Miss Annie Ferrey	$20
Mrs. Emily Harding	$5
Mrs. J. Shaw	$25

VADALA :—

Received by W. E. Fairbank.

Mr. and Mrs. Knoblock	153
Bible So., Scotland	258
Friend for Kharwandi School	118
Miss Georgie Fairbank	44
A. C. James, Esq.	5,935
Aurora N.Y.	304
A Friend	151
Amherst Ladies	30
Friends	18
Miss Cutler	124
White Salmon Wash	30

Received by E. W. Felt.

A friend	153
Judge, Madgaokar	50
Mrs. H. Nagle	15
Mrs. H. Howard	61
Mrs. E. Heald	15
Messrs. Dyer, Ford, Peck, Houghton, Beals, McClintock	313
Miss Agnes Wood	31
Rho Kappa So.	154
Mrs. Harrington	61
Mrs. J. Clearwater	46
Miss Maurice	32
Miss Florence Felt	15

VADALA—(contd):— Rs.

Mr. Tuthill	20
Mrs. F. Morrill and Friends	72
S. S. Canton, Ill.	24
King's Daughters, Shrewsbury	62
Miss Dunbar and Galva C. E.	47
Mr. B. Chakranarayan	15
Mr. E. R. Hunter	75
S. S. Galva III.	31
Messrs. Crane, Smith and Bevans	79
Miss Way and C.E. Bloomington, Cal.	15
Miss C. Clearwater	3
Mr. Peck	3
The Wadia Trust Fund	3,000
Miss E. Wheeler	1,389

WAI:—

FOR ABBOTT HOME.

Mrs. Evans	75
Mrs. Dunwoody's Estate	37
Miss Mary Spalding	90
Downer College Y.W.C.A.	150
Plymouth Church Minn.	92
J. Gordon, Esq.	61
Miss R. Stephenson	30
Miss A. Abbott	26
Mrs. Holman	76
Rev. R. B. Douglas	150
Miss K. Gordon	45
Mrs. Bosanquet	73
Miss E. Wheeler	1,406

FOR EVANGELISTIC WORK.

Mr. Cahoon	307

Received by Miss Gordon.

Westchester Church	$100
Mr. and Mrs. Henwood	$25
J. W. Gordon, Esq.	$20

Received by Dr. and Mrs. Beals for Medical work.

Through Mrs. Sibley	126
A friend	25
W. B. Smith, Esq.	25
N. L. Halbe, Esq.	5
Rev. and Mrs. Stover	110
Chas. W. Loomis, Esq.	$100
Mrs. H. Thorndike	$5
St. Paul's Missionary So.	$20
Robert Smith Memorial Fund	$23

SPECIAL DONATIONS FOR 1917.

Received by A. H. Clark.

UNION TRAINING SCHOOL :— Rs.

Plymouth Church	2,425
Amherst College Church	215
Mrs. Dawes.	46

KOLGAON DISTRICT :—

Grace Church Sunday School	384

DNYANODAYA :— Rs.

Interest on Endowment	58

EVANGELISTIC FUND :—

Charles G. Bates	2,480

KOLGAON SCHOOL COMMITTEE.

	Rs.
Mr. V. K. Namjoshi	5
,, Tukaram Javaji	15
,, K. R. Mitra	2
,, T. Buell	3
,, Dr. Govande	1
,, S. Paul	2
,, C. B. Ranojirao	2
,, Jawahir Vinay Press	1
,, S. R. Sharma	1
From Friends	11
Mr. P. H. Karmarker	2
,, D. K. Shinde	2
,, P. A. Adam	5
,, P. Dethe	3
,, K. S. Sarode	1
,, N. L. Gaikwad	1
,, V. G. Kale	1
,, R. P. B. Solicitor	10
,, B. R. P.	3
,, B. N. Athavale	3
,, S. T. Borde	1
,, N. R.	2
,, M. D. Bardey	1
,, B. Bhatavdekar	5
,, D. C. Dalal	5
,, D. Nagavkar	3
,, R. G. Muzumdar	1
,, R. V. Nesavikar	2
Dr. Tarabai	1
Mr. Abdul Rahim	2
,, B. V. Jadhav	1
,, Shet Ratan	10
,, G. Bhagshet	5
,, K. Balshet	5
,, S. B. Bhagvanji	5
,, D. Pundalik	10
,, Bhik Shet Govind Shet	5
,, Mahadev Bal Shet	10
,, D. Bhikshet	5
,, Ujamse	11
,, D. Mansaram	3
,, Manilal Kustur	11

	Rs
Mr. Keshav Govind	5
,, Harimal Sunimal	5
,, B. Manikji	7
,, Muljibhai Sima	10
,, P. Balkrishna	10
,, C. Nathaji	3
,, Mahadev Gopal	4
,, Atmaram Shet	10
,, Sub-Registrar, Nipani	2
,, Municipal Secretary	2
,, Shida Pakhandar	2
,, Khanderao	5
,, Manvi B.	4
,, M. Joshi	5
,, M. Kothiwale	5
,, A. Balkrishna	2
,, Gujar Lilachand	2
,, Gulinga Shintre	2
,, Tavnappa Kargave	2
,, V. K. Malge	10
,, H. Bapuji	2
,, G. Bapuji	2
,, A. Khandare	2
From a Friend	2
Rev. N. Macnicol	5
,, A. Robertson	3
Mr. R. B.	1
,, Metha & Co.	5
,, Merwanji Cursetji	2
,, K. R. Kersham	2
,, A. S. R. Munshi	1
From Friends	3
Mr. N. S. M.	2
,, S. Jodhapurker	1
From Friends	9
Messrs. Kaiki, Homi and Metha	5
Mr. S. R. Modak	2
,, Knight	120
,, Sayles	30

A. H. CLARK.

| Name of Station or District. | Native Force. | | | | | | | | | | | | | | The Native Church. | | | | | | | | | | | | Educational Work. | | | | | | | | | | | | | | | | Native Contributions. | | Medical Work. | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | No. of Outstations. | When Established. | Population of Field. | Foreign Missionaries. | Ordained Preachers. | Unordained Preachers. | Men Teachers. | Women Teachers. | Bible-Women. | Other Workers. | Summary. Men Workers. | Summary. Women Workers. | Summary. Total Workers. | Places of Regular Meeting. | Organized Churches. | Churches Entirely Self-supporting. | Communicants. | Added by Confession. | Not Included. | † Total Constituency. | Sunday Schools. | Sunday School Membership. | Theological and Training Schools. | Students. | Secondary or Middle Schools. | Pupils. Boys. | Pupils. Girls. | Primary or Elementary Schools. | Pupils. Boys. | Pupils. Girls. | Others under Instruction. | Summary. Schools. | Summary. Christians. | Summary. Non-Christians. | Summary. Total Under Instruction. | For Christian Work. | For Education. | Hospitals. | Patients. | Dispensaries. | New Cases. | Total Treatment. |
| | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | Rs. | Rs. | | | | | |
| Bombay .. | 1 | 1813 | 200,000 | 7 | 1 | 3 | 24 | 26 | 2 | 6 | 31 | 31 | 62 | 3 | | 1 | [illegible] | [illegible] | 16 | 500 | 9 | 620 | ... | .. | 1 | 73 | 19 | 10 | 32 | 15 | ... | 11 | 242 | 38 | 291 | 2,257 | 1,027 | .. | .. | 1 | 1,499 | 5,001 |
| Ahmednagar . | 3 | 1831 | 34,000 | 18 | 4 | 4 | 80 | 34 | 2 | 8 | 96 | 52 | 148 | 5 | 2 | 2 | 1121 | 1 | 50 | 1887 | 10 | 1144 | 5 | 161 | 4 | 329 | 151 | 10 | 505 | 488 | 189 | 12 | 890 | 771 | 673 | 1105 | 1,915 | 3,120 | 1 | 681 | 1 | ... | 10,722 |
| Parner District | 19 | . | 80,000 | ... | 5 | 3 | 19 | ... | 2 | .. | 27 | 9 | 29 | 18 | | | 500 | 20 | 50 | 890 | 16 | 901 | ... | ... | .. | .. | .. | 16 | 571 | 85 | ... | 4 | 109 | 249 | .. | 362 | 68 | ... | ... | ... | ... | ... |
| Kolgaon .. | 14 | 1857 | 40,000 | ... | 4 | 1 | 19 | | 5 | 6 | 30 | 5 | 35 | 15 | | | 800 | 58 | 50 | 1061 | 14 | 339 | ... | ... | ... | ... | ... | 14 | 508 | 75 | | 11 | 107 | 209 | .. | 327 | 442 | ... | ... | ... | ... | ... |
| Jeur . | 10 | 1888 | 18,000 | ... | 3 | 1 | 12 | 1 | 2 | 1 | 18 | 2 | 20 | 12 | 3 | ... | 87 | 3 | 7 | 79 | 10 | 400 | ... | ... | .. | ... | ... | 10 | 223 | 59 | ... | 10 | 106 | 176 | .. | 292 | 213 | | ... | ... | ... | ... |
| Vadala . | 20 | 1847 | 140,000 | 4 | 12 | 2 | 63 | .. | 9 | 1 | 69 | 14 | 83 | 35 | 15 | 1 | 2224 | 80 | 76 | 4592 | 41 | 1600 | ... | ... | 1 | 87 | .. | 41 | 1042 | 157 | ... | 42 | 685 | 900 | 1142 | 1,884 | 1,027 | .. | .. | 1 | 2,958 | 8,730 |
| Rahuri . | 23 | 1860 | 75,000 | 2 | 5 | 1 | 36 | 6 | 4 | 1 | 42 | 10 | 52 | 40 | 1 | 1 | 1135 | 47 | 50 | 2270 | 9 | 681 | ... | ... | 1 | 90 | 25 | 26 | 640 | 271 | | 27 | 351 | 456 | 1034 | 986 | 197 | 187 | ... | | 1 | 2,367 | 6,815 |
| Sirur . | 20 | 1841 | 80,000 | 2 | 1 | 7 | 1 | 5 | 7 | 1 | 24 | 10 | 34 | 11 | 3 | 1 | 195 | 11 | 16 | 494 | 14 | 575 | ... | .. | | 29 | 20 | 6 | 92 | 73 | ... | 11 | 125 | 188 | 134 | 459 | 440 | | 279 | ... | .. | .. | ... | ... |
| Satara . | . | 1849 | 150,000 | 4 | 2 | 6 | 12 | 11 | 3 | 2 | 22 | 14 | 36 | 6 | 2 | 1 | 117 | 11 | 4 | 225 | 9 | 387 | ... | ... | 1 | 6 | 14 | 1 | 146 | 129 | ... | 8 | 56 | 272 | 57 | 393 | 771 | | 368 | ... | ... | ... | ... | .. |
| Wai . | 6 | 1809 | 80,000 | 5 | 1 | 4 | 11 | 10 | 3 | 6 | 19 | 16 | 35 | 1 | 1 | 1 | 100 | 6 | 6 | 230 | 15 | 190 | ... | ... | ... | .. | .. | 10 | 922 | 162 | 16 | 10 | 79 | 333 | 4 | 426 | 715 | 24 | 1 | 42 | 1 | 8,317 | 18,852 |
| Sholapur . | 11 | 1862 | 150,000 | 8 | 4 | 3 | 29 | 16 | 5 | ... | 50 | 21 | 71 | 5 | 5 | 1 | 800 | 5 | 16 | 1562 | 19 | 760 | 1 | 12 | 1 | 29 | .. | 21 | 1[illegible] | 588 | 8 | 28 | 267 | 534 | 122 | 851 | 1,168 | 1,397 | | .. | .. | ... | ... |
| Barsi . | 7 | 1912 | 80,000 | 2 | 1 | 3 | 5 | 1 | 1 | | 7 | 2 | 11 | 7 | | | 150 | ... | ... | 282 | 8 | 150 | ... | ... | .. | .. | .. | .. | [illegible] | [illegible] | .. | .. | 10 | 60 | 76 | 136 | ... | ... | ... | ... | ... |
| Totals . | 151 | ... | 1,715,000 | 52 | 13 | 44 | 360 | 135 | 45 | 32 | 423 | 185 | 608 | 159 | 65 | 9 | 8175 | 355 | 185 | 14,450 | 192 | 7884 | 6 | 173 | 11 | 644 | 329 | 179 | 4296 | 2389 | 199 | 196 | 3250 | 4700 | 1034 | 7980 | 11,407 | 8,019 | 2 | 1223 | .. | 16,341 | 47,168 |
| Totals for 1915.. | ... | ... | ... | 41 | ... | 45 | 4224 | ... | 55 | ... | ... | ... | 601 | 148 | 56 | 10 | 7988 | 507 | 147 | ... | 176 | 6698 | ... | ... | ... | ... | ... | ... | 4248 | 2594 | 201 | 187 | ... | ... | 1127 | 8279 | 12,843 | 7,452 | ... | ... | ... | ... | ... |

* Including communicants and all under Christian influence.

† Headings different, so last year's totals cannot be inserted.

Names of the Churches.	Year of Organization.	Names of Pastors and others in charge of Churches at the close of the Year.	Communicants.						Baptized Children			No. of Catechumens.	Whole number of Christian Community.	No. of Villages in which Christians live.	Contributions during the Year.
			Received on profession during the Year.	Net Gain or Loss.	No. at the close of the Year.	Males.	Females.	No of Readers.	Baptized during the Year.	Net Gain or Loss.	No. at the close of the Year.				
															Rs.
Bombay ..	1827	Rev. John Malelu ..	28	+ 17	348	198	150	316	16	+ 13	164	0	512	4	2,247
Lalitpur ..	..	,, John Malelu ..	1	+ 29	29	15	14	17	3	+ 19	19	0	48	0	10
Ahmednagar ..	1833	Rev. R. A. Hume & Rev. R. Sathe ..	64	+ 47	1239	532	707	994	28	+ 14	378	0	1617	3	1,902
Ahmednagar 2nd ..	1892	Rev. B. P. Umap ..	10	+ 8	185	112	73	72	5	+ 5	71	14	270	4	13
Chokar ..	1855	Rev. A. Bhonsle ..	0	- 7	67	34	33	15	7	+ 7	80	77	224	5	75
Shingve Naik ..	1855	,, R. Bandelu ..	0	+ 12	82	43	39	20	7	+ 43	126	4	212	4	26
Rahate ..	1858	,, S. Rananavare ..	3	- 9	151	90	61	45	12	+ 12	106	45	302	10	95
Vambori ..	1860	,, R. Bandelu ..	0	- 2	86	51	35	32	0	+ 13	103	25	214	5	110
Rahuri ..	1861	Mr. R. J. Waghchoure ..	20	+ 12	270	150	120	210	25	+ 5	230	25	525	5	406
Katarad ..	1886	Rev. R. Bandelu ..	0	+ 1	54	28	26	10	0	- 4	36	0	90	1	22
Bahamni ...	1899	,, R. Bandelu ..	0	- 1	114	60	54	13	0	- 2	33	0	147	2	18
Baragaon Nandur ..	1900	Mr. B. Angre ..	0	+ 1	81	54	27	15	10	+ 1	58	10	149	2	24
Belapur ..	1901	Rev. R. Gorde ..	4	- 3	93	43	50	40	4	+ 3	123	43	259	3	111
Chitali ..	1914	,, G. Lokhande ..	20	+ 22	134	94	40	35	8	+ 9	68	15	217	3	40
Sirur ..	1855	Mr. S. Patekar ..	14	+ 21	106	50	56	92	15	+ 14	76	157	339	3	461
Pimpalner ..	1902	,, L. Shinde ..	0	- 6	17	9	8	8	1	- 11	16	4	37	1	1
Talwa ..	1908	,, A. Borde ..	0	- 1	40	28	12	13	0	- 9	18	8	66	5	35
Ranjangaon ..	1913	,, J. Kasote ..	0	+ 2	34	15	19	9	2	0	14	4	52	2	0
Satara ..	1855	Rev. P. V. Makasare ..	10	+ 3	96	48	48	87	1	+ 7	67	12	175	1	681
Koregaon ..	1904	Rev. T. G. Gaikwad ..	1	+ 1	21	12	9	21	1	+ 1	21	6	48	5	90
Chanda ..	1856	Rev. P. V. Gorde ..	3	+ 2	127	67	60	24	12	+ 11	78	22	227	3	128
Pachegaon ...	1858	,, K. R. Hivale ..	2	- 4	109	51	58	29	0	0	71	0	180	10	104
Dedgaon ...	1858	,, T. S. Dethe ..	8	+ 6	364	184	180	51	10	+ 9	321	86	771	13	224
Shingave Tukai ..	1860	,, P. V. Gorde ..	7	+ 5	211	116	95	20	6	+ 4	97	4	312	5	102
Sonai ..	1861	,, K. R. Hivale ..	0	- 3	122	66	56	28	0	+ 1	107	18	247	10	68
Savkheda ..	1887	,, J. G. Hivale ..	30	+ 23	316	173	143	24	23	+ 22	199	55	570	12	75
Padala ..	1890	,, J. S. Rahator ..	6	+ 11	414	212	202	406	21	0	131	27	572	2	485
Dukindpur ..	1893	,, J. C. Salave ..	0	- 9	76	40	36	6	0	0	65	5	146	3	81

Vadaj	Avhana	..	1890	,, J. G. Hivale	..	0	- 6	104	56	56	25	15	+ 16	129	12	251	10	97
	Nevasa	..	1901	,, J. C. Salave	..	1	- 4	123	53	70	10	8	- 3	116	8	247	7	84
	Kharwandi	..	1902	,, K. R. Hivale	..	0	- 3	33	19	14	8	0	- 6	14	6	53	1	58
	Khavata	..	1903	,, P. V. Gorde	..	3	+ 3	52	34	18	4	2	0	35	10	97	1	58
	Pimpri	..	1911	,, B. M. Pagar	...	12	+ 5	237	148	89	18	0	+ 8	140	175	552	13	185
	Tamaswadi	..	1912	,, K. R. Hivale	..	0	- 4	104	51	53	5	0	- 4	65	0	169	3	40
	Bhenda	..	1914	,, T. S. Dethe	..	3	+ 1	52	29	23	20	0	0	20	20	92	2	45
Parner	Parner	..	1856	Mr. R. R. Suryavanshi	...	3	+ 2	37	23	14	16	3	+ 3	21	5	63	3	46
	Jambgaon	...	1879	Rev. B. S. Hivale	...	11	+ 3	69	56	13	20	6	- 9	85	15	119	3	81
	Hingangaon	...	1888	Mr. R. M. Londhe	...	3	+ 3	74	45	29	25	4	+ 1	36	9	119	0	73
	Kanhur	...	1888	Rev. T. B. Gaikwad	...	1	+ 7	63	39	24	12	0	- 1	29	8	100	6	47
	Dhavalpuri	...	1892	Rev. T. Y. Sonavane	...	5	- 11	60	41	19	12	3	- 1	29	8	97	3	47
	Hanga	...	1897	Rev. L. S. Hivale	...	3	- 6	76	47	29	28	4	+ 2	48	5	129	2	114
	Nimbalak	...	1908	Rev. B. B. Gorde	..	0	- 9	83	41	42	15	1	- 8	51	4	138	2	54
	Astegoan	...	1908	Rev. B. P. Umap	..	0	0	30	15	15	10	0	0	15	0	45	1	7
	Chas	...	1911	Rev. Y. Y. Chauguli	..	0	- 9	64	41	23	10	0	- 11	9		81	2	69
Kolgaon	Kolgaon	...	1857	Rev. V. C. Uzagare	..	12	+12	88	48	40	25	7	+ 7	54	41	183	5	136
	Khandala	..	1878	,, D. K. Uzagare	..	3	+ 3	52	32	20	13	2	+ 3	16	20	88	3	69
	Mirajgaon	..	1893	,, B. V. Bhonsle	..	13	+13	54	31	23	16	10	+10	35	15	104	3	56
	Hivre	..	1900	,, D. K. Uzagare	..	25	+25	71	52	19	18	5	+ 5	18	25	114	4	90
	Valki	..	1900	,, D. K. Uzagare	..	0	+ 1	44	22	22	23	..	..	17	15	76	3	36
	Ralegaon	...	1913	,, E. S. Ghodke	..	5	+ 5	57	39	18	12	2	+ 2	19	23	99	3	59
Jeur	Shendi	...	1888	Rev. A. Kshirsagar	..	..	..	34	15	19	24	5	+ 5	44	6	84	2	33
	Jeur	...	1888	,, B. P. Umap	...	2	- 4	59	40	19	42	4	+ 4	53	4	116	1	31
	Vadgaon	...	1888	,, R. D. Gaikwad	...	..	- 4	47	17	30	36	..	- 3	46	4	97	1	19
	Pimpalgaon	...	1892	,, B. G. Bhingardive	..	..	- 2	46	22	24	44	1	+ 5	55	6	107	2	46
	Bahirwadi	...	1896	,, B. G. Bhingardive	..	1	- 2	83	49	34	40	2	+ 3	52	5	140	2	36
	Savedi	...	1901	,, R. Sathe and Mr. S. Bhosle	...	..	- 3	30	12	18	32	..	- 4	27	4	61	2	19
	Dongargaon	...	1914	The Jeur Committee	...	..	- 2	73	41	32	30	..	- 5	44	4	121	2	29
Sholapur	Sholapur	..	1864	Rev. T. S. Bhonsle	..	5	- 6	692	319	373	470	39	+37	662	0	1,354	3	1,062
	Angar	..	1886	,, D. V. Bhambal	...	0	- 6	43	20	23	12	1	- 9	21	13	77	2	43
	Madhe	..	1886	,, P. K. Ravade	..	1	- 2	29	17	12	6		+ 6	11	5	45	1	16
	Shetphal	..	1886	,, P. K. Ravade	..	0	0	15	7	8	5		0	15	4	34	1	16
	Sholapur 2nd	..	1901	Mr. B. A. Ohol	..	1	- 2	24	7	17	15	0	0	10	18	52	1	31
Wai	Wai	..	1872	Rev. K. H. Gaikwad	..	6	+ 6	105	43	62	94	4	- 3	101	24	230	1	715
Barsi	Dhotre	..	1874	Rev. V. R. Chandekar	..	..	- 9	56	27	29	12	2	- 7	44	7	197	6	66
	Watwad	..	1875	Mr. V. M. Dethe	..	..	- 11	98	48	50	40	..	- 11	39	0	137	..	52
	Manjari	..	1902	,, S. K. Sasane	..	..	..	25	11	14	10	..	..	11	2	38	..	17
				Totals for 1916..		355	+165	8,152	4,274	3,878	3,756	350	+216	5,089	1,209	14,450	241	11,416
				Totals for 1915..		447	+147	7,987	4,106	3,882	3,190	362	+112	4,853	900	13,760	304	11,453

NAMES OF SCHOOLS AND DISTRICTS	Theological and Training Schools	Students	Secondary Schools	Pupils			Primary Schools	Pupils			Others under Instruction	Total under Instruction	Number of Christian Pupils	Number of Non-Christian Pupils	Number of Boarding Pupils	Amount of Fees	Amount of Government Grants	
				Boys	Girls	Total		Boys	Girls	Total						Rs.	Rs.	
Bombay—																		
Mission High School	..	..	1	74	19	93	1	41	50	91	..	184	146	38	132	1,627	3,975	
School for the Blind	..	..	..	..	..	..	1	36	21	57	..	57	57	..	54		2,892	
Clarke-Abbott School	..	..	..	..	..	..	1	48	..	48	..	48	40	8	40			
Ahmednagar—																		
Theological Seminary	..	1	5	..	..	..	..	..	..	..	9	14	5	9	..			
Union Training School	..	1	44	..	..	..	1	105	..	105	4	153	128	25	..		4,118	
High School	..	..	..	329	..	329	1	132	..	132	..	461	157	304	120	3,015	4,822	
Girls' Boarding School	..	..	..	..	151	151	1	12	198	210	9	370	356	14	187	105	4,922	
Bible Women's Training	..	1	8	..	..	..	..	..	..	..	..	8	8	..	8			
Industrial Schools	..	2	104	..	..	..	..	..	..	..	..	104	88	16	40		10,078	
Sholapur—																		
Boys' School	..	..	..	1	29	..	29	1	60	..	60	..	89	71	18	45	779	738
Woromoco Girls' School	..	..	..	..	..	..	..	1	..	85	85	3	88	84	4	85	271	689
Kindergarten and Training	..	1	12	..	..	..	..	1	53	36	89	..	101	94	7	12	347	253
STATION AND COMMON SCHOOLS.																		
Bombay	..	..	..	..	..	..	..	7	202	146	348	..	348	9	339	..		1,461
Ahmednagar	..	..	..	..	..	..	..	7	109	290	399	158	557	154	403	..		794
Vadala	..	..	..	1	87	..	87	41	1,042	457	1,499	..	1,586	686	900	145	1,027	2,685
Rahuri	..	..	..	1	50	25	75	26	640	271	911	..	986	530	456	160	187	2,760
Kolgaon	..	..	..	..	..	..	..	14	298	75	373	..	373	107	266	..		360
Parner	..	..	..	..	..	..	..	16	271	83	354	..	354	105	249	..		1,083
Jeur	..	..	..	..	..	..	..	10	223	59	282	..	282	106	176	..		
Sirur	..	..	..	2	29	20	49	9	203	73	276	..	325	137	188	130	279	5,146
Satara	..	..	..	1	46	14	60	7	192	126	318	..	378	56	322	32	258	1,267
Wai	..	..	..	..	..	..	..	10	227	162	389	16	405	72	333	4	24	1,087
Sholapur	..	..	..	..	..	..	..	18	346	237	583	..	583	18	565	..		1,223
Barsi	..	..	..	..	..	..	..	5	56	20	76	..	76	16	60	..		58
Totals	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Totals for 1915	6	173	11	644	229	873	179	4,296	2,389	6,685	199	7,930	3,230	4,700	1,194	8,019	49,411	

Places and Physicans.	In Patients.	Out-Patients.							Fees.
		New Patients.	Old Patients.	Total No. of Patients.	Christians.	Hindus.	Mohamedans.	Others.	
									Rs.
Ahmednagar :— Dr. R. P. Hume Dr. M. C. Proctor Asst. Kripabai Mahatekar	681	No returns		10,723	No returns			—	1,560
Bombay :— Dr. Gurubai Karmarkar	...	1,499	3,548	5,047	3,734	488	442	383	1,589
Rahuri :— Dr. W. O. Ballantine	...	2,958	3,858	6,816	1,862	3,438	1,516	...	287
Vadala :— Mr. Umrao S. Hiwale	...	3,567	5,163	8,730	4,612	3,160	958	...	104
Wai :— Dr. and Mrs. L. H. Beals	642	8,317	7,535	15,852	1,660	12,941	1,251	...	1,333
Totals	1,323	16,341	20,104	47,168	11,868	20,027	4,167	383	4,873



MISSION AREA.

Directory and approximate parish each District.

Bombay City, 200,000. Total population about a million.

		Pages.
†Rev. J. F. and †Mrs. EDWARDS ...	City, Evangelistic	1-5, 26, 45
†Mr. W. S. and Mrs. PICKEN, M.D.	High School ...	24, 30
Miss A. L MILLARD	School for Blind, City schools, Women.	4, 31, 38
Miss E. R. BISSELL	Vernacular School, Literary, Women.	4, 26, 46
Miss L. L. PICKEN	Clark Abbott Home for Boys	40

Ahmednagar:—v. 245, p. 182,000.

Rev. R. A. HUME, D.D. and Mrs. HUME.	Church, Theological Seminary, District, City, Literary, Women. 1-5, 13, 23, 32, 44-45
Rev. H. and Mrs. FAIRBANK	... High School, Sir D. M Petit School, A.D.I., City Schools 21, 24, 28, 31
Rev. A. H. and Mrs. CLARK	Union Training School, District, Literary, Lectures in Seminary, Mission Secy. 13, 18, 22-23, 32, 45
‡Mr. D. C. and Mrs. CHURCHILL ...	A.D.I. ... 21
°Mr. and Mrs. CHARLES BURR	... High School and Harris Hall (Hostel). 24, 30
Dr. RUTH P. HUME, M.D. and Dr. M. C. PROCTOR, M.D.	Medical ... 33, 37
Miss G. Harris	Bible Training School ... 20
°Miss C. H. BRUCE, Miss E. C. HOXIE and Mrs. SMITH.	Girl's High School, latter in charge of industrial work. 25-26, 29-30
†Mr. E. LINDSTROM	High School ... 24
Miss C. D. SMILEY	Language Study ...

Sirur:—v. 100, p. 88,000.

Rev. A. A. and Mrs. MCBRIDE ...	City, District 21, 25, 30

Under superintendence of Mr. and Mrs. EDWARDS eight months.

Satara:—v. 7,000, p. 420,000.

		Pages.
Mrs. T. S. Lee ...	... Church, City, District ...	1-4
‡Miss B. Nugent ...	... City Schools and Station Schools.	30-31
*Rev. Wm. and Mrs. Hazen	... City, District	13, 16, 26, 30, 31-32

Rahuri:—v. 168, p. 100,000.

Rev. W. O. Ballantine, M.D., and Mrs. Ballantine.	District, Medical	1-5, 11, 15, 30, 32, 34

Vadala:—v. 150, p. 80,000.

Rev. E. and Mrs. Fairbank	... District, Schools, Mission Treasurers	1-4, 11-17, 32, 34
Rev. E. W. and Mrs. Felt	... Station Schools	...

Sholapur:—v. 740, p. 420,000.§

Rev. L. S. and Mrs. Gates	... City, District, Leper, Urdu	1-4, 11-16, 31-32, 40-42
Rev. L. H. and Mrs. Gates	... Station School (boys'), Industrial, Criminal Tribes.	25, 30, 42
Miss E. B. Fowler ...	... Girl's School, City work	25, 27, 31
*Miss M. B. Harding and ‡Miss M. L. Wheeler.	Kindergarten work, City Schools.	20, 28, 31
†Miss A. B. Fairbank ...	... School work, part of year at Ahmednagar and part at Sholapur.	26, 28

Barsi:—

Rev. R. S. and Mrs. Rose	... District, Schools ...	13, 32

Wai:—v. 120, p. 20,000.

Mrs. Sibley	... Church, District, Women	1-4, 8, 31, 44
Miss J. P. Gordon	... City and District Schools ...	28, 31-32
Dr. L. H. Beals, M.D. and Mrs. Beals, M.D.	Medical ...	34-37
Mrs H. P. Bruce ...	... Panchgani ...	

v. No. of villages. p. population. * Four months.
† "Term appointment." ‡ On Furlough.
§ Includes Sholapur and Barsi.

Mission Officers for 1917.

Chairman, Rev. H. Fairbank, Ahmednagar.
Secretary, Rev. Wm. Hazen, Satara.
Treasurer, Rev. A. R. McBride, Sirur, (Poona District).

Efforts of members of the Mission are not confined to the area indicated by the map. We find their names on National and inter-missionary Committees Conferences Councils such as :—

The National Missionary Council.	The British and Foreign Bible Society
The National Missionary Society.	The Bombay Tract & Book Society.
The National C. E. Executive Com.	The Sabbath School Union.
The Christian Women's Workers Un.	

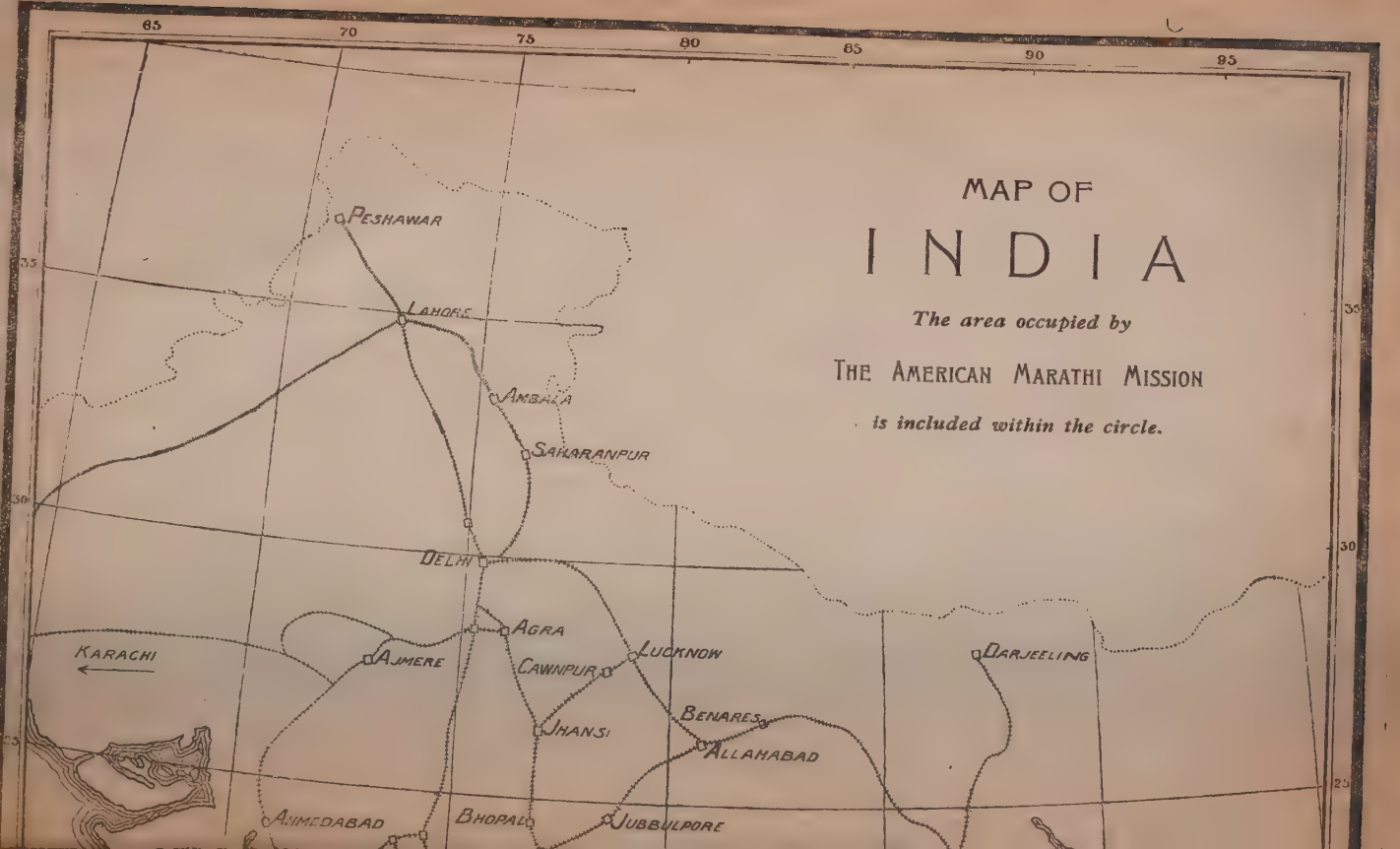
Missionaries are asked to give lectures in various places, and frequently very interesting occasions have occurred to bring the missionary lady into pleasant relations with Brahmin ladies. Medical lectures, lectures on travel, and on social conditions and how to improve them, have been much enjoyed.

American Marathi Mission.



1T80
BZM3A
917

REPORT FOR 1917.


MAP OF
INDIA
The area occupied by
THE AMERICAN MARATHI MISSION
is included within the circle.
65
70
75
80
85
90
95
35
30
25
PESHAWAR
LAHORE
AMBALA
SAHARANPUR
DELHI
AGRA
KARACHI
AJMERE
CAWNPUR
LUCKNOW
DARJEELING
BENARES
JHANSI
ALLAHABAD
AHMEDABAD
BHOPAL
JUBBULPORE


BOMBAY
POONA
AHMEDNAGAR
HYDERABAD
ARABIAN
SEA
GOA
BANGALORE
MYSORE
MADRAS
MADURA
JAFFNA
PALK STRAIT
CEYLON
BAY
OF
BENGAL
RANGOON
RAHURI
VADALA
AHMEDNAGAR
BOMBAY
SIRUR
POONA JUNCTION
DHOND JUNCTION
BARSI
MAHABALESHVAR
WAI
SHOLAPUR
SATARA
20
15
10
70
75
80
85
90



FORTIETH ANNIVERSARY OF THE AHMEDNAGAR THEOLOGICAL SEMINARY.
THE PROFESSOR AND SOME OF THE FORMER AND PRESENT STUDENTS.

REPORT

OF

The American Marathi Mission

(A.B.C.F.M.)

FOR THE YEAR 1917.

EDITED BY

Rev. WILLIAM HAZEN.

Printed by the Scottish Mission Industries Company, Limited, (T. Dobson, Manager), at the Orphanage Press, East Street, Poona; and Published by Rev. Willam Hazen, (for the American Marathi Mission) at Satara.

1918.

54904

CONTENTS.

	Page.
Fundamental Facts and Figures, India in 1917	1
India and the War	1
The Political Situation	2
Mission Co-operation and Unity	3
Stations, Missionaries and Work of the Mission	5
The Church	7
Sunday School	10
Christian Endeavor	11
Evangelistic Work	12
Work for Women	16
Education:	
I. Training Schools	19
II. High Schools	22
III. Boarding and Station Schools	26
IV. Common Schools	31
V. Work for Criminal Tribes	33
Medical Work	36
Literary Work	38
Miscellaneous	40
War Service	41
Personal Record	43
Donations	46
Statistics	49

FUNDAMENTAL FACTS AND FIGURES.

THE American Marathi Mission is a body of Christian Missionaries working in manifold ways for the welfare of the Marathi-speaking people of Western India, under the authority of the American Board of Commissioners for Foreign Missions of Boston, Massachusetts, and its associate Woman's Boards.

The Mission was founded in Bombay in 1813, being the first American foreign mission in India, and the first Christian mission permanently established in Western India.

It has 9 principal stations and 152 out-stations, in the City of Bombay, and in the Ahmednagar, Poona, Satara, and Sholapur collectorates and in the Nizam's Dominions, the total population for which it works being estimated at 1,715,000.

It Staff at the end of 1917 numbers 45 foreign missionaries in active service on the field, 7 being on furlough. Of the total number, 12 are ordained ministers, 3 unordained educators, 2 men and 4 women physicians and 1 nurse, 17 single women and 16 wives. Its Indian staff consists of 720 workers, of whom 47 are ordained, 56 other preachers, 338 male and 123 female teachers, 57 Bible women and 98 others.

It has 66 organized churches, with 8592 communicants and a total Christian community reckoned at 15,576; 199 Sunday Schools with a membership of 7976, and 50 Christian Endeavor Societies, having a membership of 1759. The church contributions were Rs. 13,232 ($4,410). 616 were added to be churches in 1917.

It maintains 202 schools, with 7908 pupils, 5087 being male and 2821 females, and 5094 non-Christians, for the support of which it received in 1917 Government grants amounting to Rs. 47,167 ($15,722).

In 5 hospitals and dispensaries, 51,973 patients were treated.

Mission Officers for 1918 :—

Chairman : Rev. Henry Fairbank, Ahmednagar.
Secretary : Rev. William Hazen, Satara.
Treasurer : Rev. Arthur A. McBride, Sirur (Poona District).

Report of the American Marathi Mission FOR 1917.

INDIA IN 1917.

THIS Report is an account of the work of the American Marathi Mission among the people of Western India. But since no missionary work can be carried on apart from, and uninfluenced by, the general situation in the country where it is located, some account of the general situation in India, and of recent events, is desirable. The outstanding fact in the whole world to-day is the great War, and since no country is unaffected by it, this seems a natural starting-point for a review of conditions in India.

India and the War.—India has continued this year to demonstrate her loyalty to the British Government and to the cause of civilization. She has enjoyed internal tranquillity, and freedom from invasion, or fear of it, the troublesome tribes on the northern frontier having been reduced to subjection. Her soldiers have been fighting on many battle fronts, and notably in Mesopotamia, Palestine, and East Africa, have contributed to successful results. The people of India feel that they are fighting not alone for the defence of India from invasion, far-off even as the possibility of that may *now* seem, but also for the welfare of humanity. The soldiers who have returned from far-off fields, sick, wounded or on furlough, will do much to widen the horizon of the villages from which they come. The whole nation feels pride in their achievements. India has sent some hundred thousands of men to fight, and a host of others as clerks, laborers and followers. Recruiting for the army and for the non-combatant corps is going on vigorously, and the economic effect of this withdrawal of thousands of men from the ranks of workers in the country is considerable.

Early in the year, the Government announced a large loan, the purpose of which was to provide 100 million pounds as a contribution from India to the Empire. The loan was received through the district treasuries, and through the Post Office, so that even the humblest villager could easily share in it, the smallest amount being Rs. 7·12 for a post office certificate, which will give about 5½% in five years.

Besides taking part in the loan, the people have contributed largely for the Red Cross, the Women's War Relief Funds, and other purposes. School children have given money and work in aid of the cause. Indian princes have given lavishly for hospitals and other equipment.

During the year, the Government announced a scheme for an Indian Defence Force, to be composed of Europeans and Indians, all European British subjects being required to join, and Indians being enrolled as volunteers, to receive training without being withdrawn from their ordinary occupations. The response from Indians was not as great as desired, yet this measure has given many Indians an opportunity to serve their country.

The effect of the war is felt everywhere in high prices, which increases the cost of living even for the humblest village family. The burden falls heavily on our mission workers, whose salaries, meager in ordinary times, can with difficulty be stretched to meet the greater demands. In this way, both missionaries and Indian Christians, with all the people of India, are sharing in the heavy burden of the war.

The Political Situation.—India has a political situation that is remarkably complex. The war has given a great impetus to the demand for self-government. During the past two or three years, "Home Rule" has become the slogan of the educated classes seeking for a larger share of political power, under the leadership of Mrs. Annie Besant, who has become a political leader after years of Theosophist propaganda. Because of her violent newspaper attacks against the Government, she was interned with two other followers for some time, but later released, and having been a martyr, was chosen President of the National Congress which met at Calcutta in Christmas week. Her opening address is a long plea for self-government for India.

At the National Congress of 1916, a definite scheme of changes proposed in the government of India was adopted, and it was also approved by the Moslem League, so that the two sometimes hostile sections of the Indian people were for once in unity. This scheme has been generally regarded by all classes of agitators for political reform as the minimum to be demanded. It has the advantage of being a constructive proposal, after years of somewhat negative criticism.

The Secretary of State for India, Mr. E. S. Montagu, announced some months ago that he would go to India to consult with the Viceroy and secure Indian opinion as to the changes needed. He spent the month of December in travelling with the Viceroy, and receiving deputations representing all shades of opinion. It was rather remarkable that when Mrs. Besant, in the Congress at Calcutta, was making her impassioned appeal for "Home Rule," Mr. Montagu was in Bombay receiving deputations some of whom protested strongly against the kind of "Home Rule" which she was demanding.

Meaning of the Political Situation.—(*A. H. Clark*). What then is the meaning of the present political ferment in India? What are the agitators demanding? It is not complete freedom from British rule. It is a question of degree and of time. Indian agitators demand that a very largely increased amount of self-government be given to India at once, and that the future pace toward the goal be fast. Most of the British administrators in India think that India is not at present ready for such a radical step forward or for such rapid strides toward self-government as are demanded. The outstanding fact in connection with the evidence presented to Mr. Montagu and the Viceroy has been the strength of the Indian opposition to the plan of the radicals. What many say in effect is this: "In the present state of education in India the scheme of the radicals will give most of the power into the hands of the Brahmans. The interests of the middle and lower classes will not be adequately cared for by them. We prefer British rule to Brahman rule. But if largely increased powers are to be given to Indians, reserve positions for each of our communities." But to reserve places for each of India's many communities would be to give permanent sanction to the divisions which are the greatest obstacle to the development of public spirit in India. Caste divisions, natural suspicion and a vast mass of illiteracy are the obstacles which democracy has to overcome in India.

The problem is enormously difficult and complex. The vast majority of the people do not want a radical change. On the other hand the majority of the educated classes are insistently demanding it. A middle course between radicalism and ultra-conservatism would seem the only way to satisfy the needs of the situation and the real wishes of the people. It is such a middle course that we may reasonably expect the Secretary of State and the Viceroy to advocate.

What will be the effect of the present political ferment on Christian progress in India? For the time being, while men's minds are absorbed in politics, they may be less accessible to the religious appeal. Yet even in such days as these one can see signs of promise. Men are being shaken out of old traditional ways of thinking. Many are realizing as never before what an obstacle caste is and how difficult real self-government will be in a country so split up both horizontally and vertically, by caste and religion as well as by race and language. India is of all places the one most likely to realize that there must be a religious basis for any great movement. Christianity is the world's great religion of brotherhood and democracy. We have confidence that the clear call of Christ will be more and more plainly heard through all the discordant and confused voices of present day India.

Mission Co-operation and Unity.—(*Dr. R. A. Hume*). As never before, "Together" is a controlling word for good Christians.

The American Marathi Mission desires to be behind none in yearning and working for true unity in the body of Christ in India and the world. In this purpose the Mission is doing its part in loyalty to the sprit of Christian unity. We are giving thought, time, money, co-operation for the work of the Tract and Bible Societies, for the Evangelistic Forward Movement, the National Missionary Society, the Bombay Provincial Representative Missionary Council, the National Missionary Council, and so on. We have expressed to other Missions in Western India our entire readiness to have our weekly English-Marathi newspaper, the *Dnyanodaya*, made an inter-mission paper wholly managed by a small representative inter-mission Committee ; and also to unite with them in the conduct of educational efforts. We are earnestly seeking to accomplish a union between the Presbyterian and Congregational Churches in the Marathi language area, on a basis somewhat like the basis on which the Presbyterian and Congregational churches of South India have very satisfactorily joined to form "The South India United Church".

The National Missionary Council is the highest inter-mission organization. It has advisory, not legislative, authority. In 1917 it gave wise counsel on the subject of religious teaching in schools aided by Government, which has recently become prominent. Some influential Hindus have proposed to try to influence Government to place in its educational code a rule that pupils who object to the religious instruction in every state-aided institution shall be excused from attendance at the religious exercises of such institutions. Therefore this agitation made it perplexing to some missionaries to know how to be loyal to their Christian aim, and also how to give due consideration to the conscientious scruples of parents. On this the advice of the National Council is this :—There should be no letting down of Christian teaching in all missionary schools. Wherever there are other institutions which pupils can attend there is no legitimate ground for complaint that religious teaching is compulsory in missionary schools. But in the few places where a missionary institution is the only one in which a non-Christion pupil can get an education, it would be wise that missionaries should themselves voluntarily give exemption from attendance on the periods for direct religious instruction to any pupil whose parent asks in writing for such exemption on the ground of conscientious scruples, if such pupils are few. If anywhere such pupils should be numerous, then missionaries should urge public or private bodies to open alternative schools ; or if necessary, the missionary should close his schools. Then there would be no occasion for any criticism that in Mission Schools Christian instruction to non-Christian pupils is compulsory. The American Marathi Mission has advocated the practice advised by the National Council.

STATIONS, MISSIONARIES AND WORK OF THE MISSION.

Bombay.—Population 1,150,000 (estimated). Estimated parish of the Mission, 2,00,000.

(*Address:* "*Byculla, Bombay.*")

Miss A. L. MILLARD, School for the Blind, day schools. Miss E. R. BISSELL, Literary work. Mr. W. S. and Mrs. PICKEN, (M.D.), High School for Boys and girls. Rev. J. F. and Mrs. EDWARDS, Church and Evangelistic Work, Clarke-Abbott School for Boys, Asst. Editor *Dnyanodaya*. Miss L. L. PICKEN, Vernacular School and Bowker Hall dormitory for girls. *Rev. J. Malelu*, Pastor of Church. *Gurubai Karmarkar*, M.D., physician (now in America.)

Ahmednagar.—Population 34,000.

Rev. R. A. HUME, D.D., and Mrs. HUME, Church, Theological Seminary, Parner District, Editor *Dnyanodaya*, Bible Women. Rev. H. and Mrs. FAIRBANK, Sir D. M. Petit Industrial School, Day Schools (In 1918 to have charge of Union Training School, and Kolgaon District). Rev. A. H. and Mrs. CLARK, Union Training School, Kolgaon District, Theo. Seminary Instructor (on furlough in 1918). Mr. and Mrs. C. H. BURR, High School and Harris Hall Dormitory for Boys, Dr. RUTH P. HUME and Dr. M. C. PROCTOR (on furlough in 1918), Hospital for women and children. Miss E. JOHNSON, nurses' training. Miss G. HARRIS, Bible Training School for Women (on furlough in 1918). Miss C. H. BRUCE and Mrs. E. H. SMITH, Girls' Boarding School and industrial work. Mr. E. LINDSTROM, High School teacher. Miss C. D. SMILEY, studying language. American Deccan Institute: Superintendent, *Mr. T. A. Evans.*.

Parner District. Population 80,000, in charge of *Mr. R. S. Modak* in 1918; Kolgaon District, population 40,000, schools in charge of a Committee; Jeur District, population 18,000, in charge of Indian Committee; these districts managed from Ahmednagar.

Vadala.—Population, 150,000.

(*Address:* "*Via Vambori.*")

Rev. and Mrs. E. W. FELT, Station Schools, Churches, village schools; district under direct supervision of *Rev. S. F. Gaikavad.*

Rahuri.—Population, 100,000.

Rev. W. C. BALLANTINE, and Mrs. BALLANTINE. Station and village schools, churches, medical work.

Sirur.—Population, 88,000.

(*Address: "Sirur, Poona District."*)

Rev. A. A. and Mrs. McBride, Station Schools, Sir D. M. Petit Industrial School, Churches and village schools. *Rev. A. S. Hivale*, Indian evangelist.

Satara.—Population, 450,000.

Rev. and Mrs. W. Hazen, Station and village schools, churches, Evangelistic work. Mrs. T. S. Lee, Boarding School, Day School, Bible Women. *Rev. N. V. Tilak*, Marathi Editor of *Dnyanodaya*, Writer and Lecturer (now independent of the Mission).

Wai.—Population, 80,000.

Mrs. M. L. Sibley, Church, evangelists, Widow's Home. Miss J. P. Gordon, Station and village schools. Dr. and Mrs. L. H. Beals, Hospital.

Sholapur.—Population, 420,000. Sholapur City, 100,000.

Rev. and Mrs. L. S. Gates, City and District, Leper Asylum, Urdu work. Miss E. B. Fowler, Girls' School, City work. Miss M. B. Harding, Kindergarten training, with Miss Welles associate. Rev. and Mrs. L. H. Gates, Boys' School, Industrial School. Criminal Tribes Settlement, under *Mr. and Mrs. H. H. Strutton*. Work of Zenana Bible and Medical Mission under *Miss Fulcher*.

Barsi.—Population, 80,000.

Rev. and Mrs. R. S. Rose. Churches, schools, evangelists.

Panchgani.—Mrs. H. P. Bruce, retired.

On furlough in 1917 (and at least part of 1918):

Rev. and Mrs. E. Fairbank, Mr. and Mrs. D. C. Churchill, Miss Belle Nugent, Miss M. L. Wheeler, Miss E. C. Hoxie.

The above list is but an incomplete statement of the activities of the missionaries and of the Mission, since it is impossible adequately to describe in a few words all the varied items which fill up the time of a busy missionary and make up the work of a station.

Note.—Names in italics are of workers not under appointment by the Home Board.

THE CHURCH.

	Rs.		Rs.
Organized Churches ...	66	Communicants ...	8,592
Churches self-supporting	10	Added by confession, 1917	614
Pastors	34	Total constituency ...	15,576
Meeting-places ...	181	Contributions ...	13,232

Ahmednagar.—In my forty-three years of missionary service in Ahmednagar, I have five times temporarily shepherded that large flock. From September 1914, to July 1917, I was senior acting pastor. In July a promising senior pastor, Rev. V. R. Chandekar (formerly of Barsi), was installed. He has had twenty years experience as preacher, pastor, and district superintendent.

The Second Church of Ahmednagar was flourishing in 1917. Its aim has always been to carry on a vigorous church life without a paid pastor and other paid workers. It is managed by a good Church Committee, and has the prospect of large usefulness. (*Dr. Hume*).

Sholapur.—The visit of Mr. Stanes in September was very helpful. Mr. Stanes is called the Children's Missioner, and he certainly speaks to the hearts of the young people, but as is the case in such speaking the elders too were gripped, and his daily meetings needed a larger hall than could be placed at his disposal. The fruit of his appeals to the young was manifest when a few weeks later twenty-four of the lads and lasses of our schools came forward and were received into the church.

The pastor feels great reason for praise in the way in which the church has been led the past year, from the sunrise prayer meeting the first day of the year, when in thirteen places prayer was made, and testimonies were given, to the present day we feel the Lord has surely led all the way. This year weekly prayer meetings have been held in houses of the Christian teachers. These have been very helpful. Love for the brethren has grown, and the women who were shy at first are now ready to join in taking their turn in praying.

After Sabbath service in church a prayer service is held, which is as a rule well attended and helpful in bringing to mind the necessity of prayer for the work of the Master.

A new departure is the frequent use of *Bhajans*—song service. Two bands of singers are ever ready to give these enjoyable song services, which are appreciated by Hindus as well as Christians.

Bible classes are helping to prepare the coming of Evangelistic week, and are much enjoyed by the pupils who attend regularly-as far as possible.

Some of the young men wishing to do something "for the Lord" and saying they were willing to sacrifice their pride, have formed themselves into a band, and once a month they follow a Hindu custom, and visiting the houses of the Christians, get from them a handful of grain, or whatever the people like to give. They wish to put this money into evangelistic work, as soon as enough has accumulated. They call this service —"The Handful for the Lord." (*Mrs. L. S. Gates*).

Kolgaon Aikya Meeting.—We have two of these council meetings each year and aim to have them combine the enthusiasm and inspiration of a convention with the necessary business of a church council. This council is the responsible body which pays the pastors, salaries and takes the lead in all church matters. Hence the meetings are of great importance.

For this particular meeting, the council had invitations from two villages, Mirajgaon, in the farthest corner of the district, 33 miles from Ahmednagar and 25—30 miles from most of our Christians, and Suregaon, in a fairly central locality. Mirajgaon won the final approval of the Executive Committee of the council. The result proved that they were right. The harder choice was the better.

I reached Mirajgaon a little late myself, because I had to get the motor through several streams. Already things had begun and I looked eagerly into the large school-church to see who was there. At first all I could tell was that the place was crowded, but as I looked about I saw representatives from almost every town in the district, some of whom had come from 20 to 30 miles.

Of course we had a rousing time. Almost every group had brought cymbals and other oriental musical instruments and each group in turn came forward to lead in the singing which formed a principal feature of the program. Incidentally more money was subscribed for the support of the churches than ever before.

It was natural, too, to hear many accounts of forward steps in the reports which were made and to find that we had a record number of enquirers in the district. I came away very happy to have this as my last council meeting in the Kolgaon District. Our churches are weak and small. The ideas of Christianity of their members are often crude. But at least they have real life in them. They are ready to give time and money too, for their Churches. They are facing the future with enthusiasm and with confident hope. (*A. H. Clark*).

Barsi.—The churches in the "Mogalai" are in a healthy condition, and in spite of intermittent persecution and other adverse circumstances, continue to grow. In the beginning of 1918 the first Mogalai pastor will be ordained, an event to which the people have looked forward for years. In Barsi, the small Christian community meets daily

for prayers and weekly for prayer meeting, Sunday school and service, and is happy in the prospect of a church organization in the near future. (*Mr. Rose*).

Rahuri.—As the year draws to a close we find our ten Churches fairly well cared for by the pastors in charge of them. Plague has been in many of the villages, preventing both school and evangelistic work in some places. This is only a temporary state of affairs and the growth of interest has been marked in other towns.

The Church and School building at Chitali has been rebuilt and the pastor and teacher can now live there in safety. Another meeting place long needed has been completed at Takli Bhan, and another at Warundi which is one of the villages worked by the Bates Fund. (*Dr. and Mrs. Ballantine*).

Sirur.—We are hoping to have a new pastor for the Sirur Church with the beginning of the new year. The church without a dissenting vote has called a young man of education and with a fine spirit and we are looking forward to a year of progress under his leadership after several years without a regular pastor. The church has had a very prosperous year financially and has made real progress in harmony and a deeper note of service. They voted at the beginning of the year to adopt the tithe system and this has not only enabled them to repair the church, meet all church expenses and send a goodly sum to local charity and missionary interests, but has enabled them to accumulate a considerable surplus and it has deepened their interest in their own church life. (*A. A. McBride*).

The Wai Church.—The new Church building has been greatly enjoyed by the Christians. An unusual number of non-Christians has been present at the services during the year. There have been nine additions from among the young people of the Christian community. One young Hindu, a leader among the people of his village, has been received into the church. He bears witness for Christ with much courage and simplicity of faith and in earnest effort to win others to Him.

The end of the year finds us a cheered and united church consecrated to increasing and more earnest service in the new year before us.

From church funds and redeemed pledges two hundred and fifty four rupees have been added to the building fund during the year. (*M. L. Sibley*).

Bombay Gospel Spreading Society.—This society has for six years maintained home missionary work at Lalitpur in the United Provinces, 650 miles from Bombay. After earnest prayers, in 1917 an active, earnest couple in the church, Mr. and Mrs. M. B. Kamble, with

much self-sacrifice, responded to the call of the Lord for service in that field. They began work in April amid difficulties and hardships, preferring to live in a village more than 16 miles from Lalitpur, among strangers whose ways, language and dress are different from theirs. It is indeed a venture of faith. They report encouragement and inspiration in their work. Mr. Kamble with his two workers visits 20 villages within a distances of 9 miles. The church consists of 30 communicants and 24 children, some of whom live elsewhere for work. A number of seekers after truth are reported.

Two young men from this region have been studying in America, Mr. N. J. Patet, who has finished his theological course at Dayton, Ohio, and has for the present entered Army Y.M.C.A. work in France, and Mr. J. N. Singh, who is in the Y.M.C.A. College at Springfield, Mass. A young woman, Miss Mathura Tekchand, is taking a medical course at Ludhiana. All three were educated in the Bombay High School, and have a longing for the salvation of their people in this region. (*Report of the Society*).

Satara.—The Satara Church gave three month's leave of absence to its pastor, since he had not had a vacation for some years. He has been engaged in Evangelistic Work in Kolhapur, and at the close of the year has resigned in order definitely to enter such work. (*W. Hazen*).

SUNDAY SCHOOL.

Graded Lessons.—During this last year we have inaugurated a new departure in Sunday School, that is new for India, the partially graded Sunday School. We have taken the American International Graded Series and have divided our Sunday School of 400 boys and girls into 3 departments, Primary, Intermediate and Senior. The lessons have been translated into Marathi and the questions given to the boys and girls the week before so that they have been able to study the lesson during the week before.

The great problem has been the printing. We have had the material but have not been able to print the teaching helps but have had to depend on teachers' meetings which are not satisfactory. We however feel that there has been a distinct gain and shall press forward. (*C. H. Burr*).

Graded lessons for children are also used in Sholapur, Satara, and other places, and have given a new interest to the work of teachers and pupils.

Sunday Schools are the bright spots of the Rahuri District. The Balshikshaks are in the hands of every teacher and in most places the Sunday School is as regular as the day school. The attendance of the children in all schools is encouraged by gifts of cards and pictures, not only at Christmas but at other times during the year. (*Dr. and Mrs. Ballantine*).

CHRISTIAN ENDEAVOR.

Christian Endeavor is alive in Rahuri. The extra effort expended in view of the C. E. Convention has not acted unfavorably on the societies since then. The Fourteenth Annual Convention of the C. E. was held in Rahuri August 31st to September 2nd. A larger attendance than usual was noted. A new feature was the many contributions towards the expenses made by our Hindu and Mohamedan friends amounting to about one hundred and thirty five Rupees in all and given not from any wish to be identified with the Christian religion but from a willingness to help on any good cause connected with a Mission from which they have received many benefits. One Wani contributed a dinner which was served to hundreds of guests. Many of these non-Christian people attended some of the meetings. The The program was carried out by the best speakers obtainable and the days were full of help and inspiration. A large number of missionaries was present. Two new village Societies have been started this year. (*Dr. and Mrs. Ballantine*).

"The Beginners, Vadala."—This Society is held regularly every Sunday and it gives a regular subscription to the Senior society. It believes in the words of Mr. Stanes, namely, " We can not achieve anything unless we ourselves live a holy, Christ-like life." Though the girls are small, still they are of opinion that they must do something for God, if they are. (*Tarabai Vaghchaure*).

Four C.E. Societies have been organized or resurrected in Sirur within the past year. There has been considerable interest in their meetings. About forty went from here to the C.E. convention. This is the first delegation from Sirur I believe for some years. (*A. A. Mc Bride*).

The C.E. in Sholapur is going on its quiet way, keeping to the fundamentals of C.E. There has been some falling away and coldness in a few places in the Presidency, but it is cheering to note a few new societies having been formed, notably an active society among railway people in Bhusawal. C.E. seems eminently fitted for good work in this land. It only needs more encouragement. (*Mrs. L.S. Gates*)

EVANGELISTIC WORK.

Bates Fund Workers.—For a little over a year twenty-five new villages have been opened for evangelistic work by means of money sent for this purpose by Chas. S. Bates, Esq., of Exeter, New Hampshire. There was no trouble about finding the twenty-five promising villages. We could easily have found many more. At first we wondered where we could find twenty-five new workers able to take up such hard pioneer work. But this difficulty was largely solved when some of our experienced workers, often at considerable personal sacrifice, volunteered for the new villages, their places in the older and more settled communities being taken by new workers.

Not quite all the 25 workers we at first selected have stuck to their positions, nor are quite all the villages fulfilling our hopes for them; yet most of the men have gone into this work with an enthusiasm and devotion which call forth our warmest admiration and they have already secured substantial results. Over three hundred and fifty baptisms have taken place in thirteen villages and catechumens in several others seem about ready to take the definite, final step.

Not only has this new plan brought definite results in the selected villages but it has also in many cases stimulated the pastors and other workers in the Mission to more definite evangelistic efforts. Several villages not connected with the Bates effort have witnessed baptisms in considerable numbers and a spirit of expectancy and enquiry seems to be in several of the districts of the Mission. (*A. H. Clark*).

In Barsi.—All our Christian workers, whether definitely engaged in religious or educational work, take part in evangelistic efforts. In Barsi itself we have bi-weekly meetings in the Mahar quarter and in the city. Children and grown-ups alike attend, and these meetings often lead to personal work, people asking questions at their close or coming to the bungalow for further information. In the villages enquirers are many; and although there has not been a large number of baptisms so far the people are unmistakably interested in Christianity and we feel sure that much valuable seed is being sown from day to day.

In two of the villages occupied by "Bates workers" things have been greatly hampered by plague, but the people, because of their very sufferings, are eager to listen to words of comfort; and, it is possible that these very plague conditions may turn men's hearts to the message of life better than any days of prosperity. In the third "Bates village" the new mission building is on the point of completion. There has been disappointing opposition on the part of the Brahmans, who have greatly prejudiced the Mangs and Mahars against this new Christian

school to which these outcastes had promised to send their children. In fact, these Brahmans will neither help the poor outcastes nor will they let any one else do so. We believe, however, that the opposition will die down when they see that we are determined on business, and our worker has been very pluckly in his attitude towards opponents.

The recent visit of Mr. Bhaskare in connection with the Evangelistic Campaign was a great inspiration to us all here and several helpful talks were given to our workers, to some special enquirers and to the general public. (*R. S. Rose*).

Vadala Lay Convention.—We have come to the conviction that if there is to be a deep-rooted evangelistic movement in our district it must be the product of the church itself and not the work wholly of the salaried mission pastors and teachers. It is true that in many Christian communities the only educated adult with capacities of leadership is the teacher or pastor, and it requires an abundant faith to believe that illiterate uncouth men can be used by Christ to tell His good news and win others to faith in Him.

In pursuance of this conviction we called a convention of lay delegates from all of the Christian communities, two or three from each. About 75 gathered here and devoted three whole days to purely spiritual endeavor. The emphasis throughout the convention was laid on the personal responsibility of each one of us as leaders, the great weakness of the church, and the opportunity Christ gives to each for service. Rev. Narayan V. Tilak, the poet and saint of Western India, took an active part in all the meetings. Speaking as he did simply, out of the depth of his great experience of Christ's love, and driving home the great lesson of the sin and need of all of us, his personality and addresses had a powerful effect on all who were present. In the time for discussion many were moved to express their desire to live cleaner lives and engage actively in some form of Christ's service. One by-product of the convention was the greatly needed lesson impressed on all of common brotherhood in Christ, doing away with all previous caste distinctions. Some were newly baptized and it went very hard with them to sit down and eat with those of another, and, to them, lower origin. At first there was some discussion and objection; but to our great pride and joy the delegates from the older churches themselves spoke sternly to the objectors, and all finally passed off peaceably.

To conserve the fruits of the convention Bible Study groups in Christ's teaching concerning personal work, are planned for the winter. It is also hoped that all these efforts will culminate in the month of March in a week of special endeavor, during which different bands will sing and preach, and individually seek to win others to Christ (*Mr. Felt*).

Special Interest in Sholapur.—There have been reasons for special interest in evangelistic work the last year. (1) The Bates Fund work has had a stimulating effect on the churches and the schools. It has brought together people from different villages for bhajans and preaching, and converts have come in from several new villages.

(2) Prayer groups have met in different places with a good degree of regularity, and the effect has been seen in the life of the churches.

(3) The coming of new workers for the Criminal Tribes has had a stimulating influence.

(4) Mr. W. H. Stanes' address were very interesting and uplifting, and led to a determination to follow Christ by many students in our schools.

A growing respect for the Christians among non-Christians was shown when a prominent Mohammedan family sent quite a distance and paid all expenses to get a Christian preacher to come and settle a family difficulty about a proposed marriage. (*L. S. Gates*).

Evangelism in Bombay.—Over 9000 copies of Scripture portions have been sold by our workers during 1917, and a low estimate of hearers at street preaching is 50,000. In addition, the previously spasmodic work at "Goodwill Hall" in Agripada (begun by Mr. Karmarkar) has been organized and is now the definite home missionary work of the church, assisted by the evangelists.

There is no more cosmopolitan city in the world than Bombay, and its strategical importance for the world-wide kingdom of Christ has been increased manifold by the capture of so much of Mesopotamia, Africa and Palestine, for it is the emporium for many parts of those countries. (*J. F. Edwards*).

In Satara.—Two preachers in Satara carry the Gospel message to different parts of the town and the surrounding villages. Bicycles are a great help to them, but if others go with them, they prefer to go on foot, rather than be selfish. During the last few months, we have done a large amount of work with the lantern, mostly in Satara. Slides on astronomy, correcting people's notions of this subject, on causes of common diseases, and other interesting subjects, prepare the way for the life of Christ, interspersed with Christian hymns, of which I have had a number written by hand on slides. Other workers, including women, have joined in this service, and their singing has been a very helpful feature.

Several of the important places of pilgrimage have been the scene of special evangelistic work during the past year, in which large crowds have listened to the message, and many copies of the Gospels have been sold. We have no colporteur employed to sell Scriptures, but

expect all of our preachers to share in it. At first, they did not take much interest, and we lost the Bible Society grant. Lately, they have awakened to the possibilities and many more copies have been sold.

All our workers bear testimony to the increasingly ready hearing given to preaching, in many places where formerly Christian preachers were stoned or hooted.

The three village schools being closed on account of plague, the teachers have been engaged in preaching and selling books. Five workers went off together in December for a ten-days' tour to Mhasvad, over fifty miles to the east, which proved very successful. (*W. Hazen*).

Gains in Sirur.—There has been a considerable move toward baptism in several of our villages. We baptized two men in one village last March and since then about thirty adults have been baptized in five villages and others are now waiting for us to come and baptize them. In one village the people have set aside a part of their lands for the support of the church they hope to have us organise there soon. Invitations from many villages where we have no work come to us asking for us to come to see them and have meetings in their villages. We are able to meet but a small part of the invitations that we get. We can send but few of the teachers that are asked for. The field seems to me ripe unto the harvest.

In one village, there had been only one Christian for many years. Recently fifteen were baptized, among others, this man's wife, who had remained a Hindu all these years. (*A. A. McBride*).

Bhils in Rahuri.—Touring has been carried on under difficulties owing to the plague and unusual rains. In September, at Kendal, one hundred and ten Bhils, all adults, were baptized. These people were from five villages near and in Kendal. The whole town gathered to hear and to see, and the Patils and other town officials testified to the good conduct of the Bhils. We have not heard that any persecution has followed as did in the case of those baptized at Zatap last year, 1916.

A good man with an educated wife has been looked for to live among and teach these people and a convenient building for school and preaching is to be put up. Some of the men have good fields and cattle and it is hoped that all may become more prosperous and more independant as years go on. The school for Bhil children will begin on January 1st. Two Bhil children who have Christian parents are now in the Rahuri Station School. (*Dr. and Mrs. Ballantine*).

WORK FOR WOMEN.

Tenement Visiting in Bombay.—Up-country people continue to drift to Bombay in search of more lucrative employment than their home villages can afford, and among them are many from Christian homes and Mission Schools. Visiting among them in their tenement homes, one sees the monotony and poverty of the life of the women and children. Few of the younger women go out to do their own marketing; cumbered—as well as blessed—with small children, they find it wearisome even to attend the usual church services. The choicer of these women prefer not to let their children mix with the riff-raff playing in the streets, so their playing is confined to the hallways of the tenements,—except, perhaps on Sundays, when father is at home and will take them out for a walk somewhere, preferably to the Victoria Zoological Gardens. Day after day, week after week, month by month even during the rainy season,—many of these women do not leave the tenements! After a while the Bombay inertia grips them, and then they do not want to go out except for some very special occasion. No wonder their health is gradually undermined, and in time so many fall an easy prey to tubercular diseases. Women who can do some regular work,—teaching, visiting, serving,—besides keeping their homes, are fortunate, for they must get out of the tenements regularly and walk at least part of the way to the place of employment.

The spiritual inertia which this environment induces is equally inevitable, and a worse evil. The Annual Conference for Indian Christian Women, held in late August, calls these women together for spiritual quickening, and many respond to the call. Many others, however, need more personal work them can at present be given them. (*E. R. Bissell*).

Bible Women.—Again a long continued plague epidemic in Ahmednagar this year has interfered with the regular house to house visiting of the Bible Women. After being inoculated most of the Bible Women have courageously stayed on in their homes in the city Plague has been close around them but they have been kept in safety. More time has been given to Bible Study and to training them in singing the Christian *bhajans*. This kind of service is particularly appealing to Hindus and therefore helpful in carrying the Christian message.

In these anxious and troubled times of plague, the Hindu, Mohamedan and Jain women turn to us very much for sympathy in their losses and sorrows. They ask us to pray with them and for them. We have surely gotten nearer to them than in ordinary times.

Our Christian teachers, Bible women, Nurses and some leading women have attended the work-parties at our Collector's bungalow and helped in the sewing for the sepoys and soldiers at the front.

Mrs. Ushabai Modak with one leading Parsi lady raised once Rs. 8,000 for the Women's War Loan. Several other Christian workers have helped in raising such funds.

In March, Vithabai Ramji Gaikwad, an old Bible woman, passed on to her Heavenly Home. She was an earnest sincere worker particularly happy in reaching Hindus because she was capable of sensing the right time to meet their spiritual needs. Many of those she visited keep this in their loving memory and miss her.

The Chapin Home for widows and needy women has been overfull this year. Two of its inmates have entered into covenant with the Church. One of these is now studying in the Bible Training School.

Temporary shelter and care have been given to many. We are caring for two whose husbands have gone to the front. (*K. F. Hume*).

In Vadala.—When in December and January plague broke out in this village, Mrs. E. Fairbank, in spite of the virulence of the epidemic, visited many Hindu and Christian women in their very houses and huts, administering medical help and consoling them with words of encouragement in their distress. This greatly influenced the Hindu women in the village who avowedly say that their religion is not a religion of love and sympathy as Christianity.

A Hindu woman full of thanksgiving and gratitude to God for sparing her son and relatives, who had fallen victims to the disease, came to our Church one Sunday and offered a gift to God. And many Hindu women have ever since followed in her wake. They are out and out convinced that ours is the true religion, the only right path to salvation, and that our Heavenly Father is the true God ; but there is only one thing that bars them from accepting Christ in public, and that is courage to defy caste.

One Bible woman works among the Mang Garudis—a lazy, wandering thieving race. As a consequence of our attention to them, many of them have now left their old ways of living and earn their keep by doing some work or other. They are very eager to listen to Bible stories and the arrival of the Bible woman is ever welcome to them. We fervently hope that God our Father will gradually do his work among them.

Many of our Christian women visit the Hindu women in this village and tell them Bible stories. They like the teaching, and are convinced of its reality, but Tradition is a formidable stumbling block in their way. (*Tarabai Vaghchaure*).

Wai.—The serious illness of two of our Bible women has lessened the amount of work done, yet the joy of the one who has been restored to perfect health, and of the one who hopes soon to be able for moderate work, has brought new earnestness into the work. (*M. L. Sibley*).

Sholapur Work for Women.—Work among the Criminal Tribes is being carried on by the Bible women, who find it stony soil, but they are confident that by constant teaching the hard hearts are more willing to take in the word, and are being softened. A woman who had some deep sorrow said she could not sleep, and cried a great deal. She told the women that God must have sent them to her, as she was utterly downcast, but they had done her good. "You say that if I put my trust on Jesus Christ He will speak to my heart peace. Is this so?" The Christian women gave their experiences of Christ's power to comfort, and she said they certainly spoke the truth.

At one time in passing through a field, a Brahman was met and he began asking the Bible women questions. After some little conversation they apologized for taking so much of his time. He cordially replied: "It has been no trouble, and on the contrary I feel that I have received reward to the extent of one hundred rupees." (*Mrs. L. S. Gates*).

Our women's organization in the Church has been going since last June, and has the support of about 75 women. Of these, about half are teachers who are already in weekly Bible classes. Of the other half, 30 have been gathered into weekly Bible classes in their own neighborhoods. Once each week, the women all meet for sewing, from the sale of which they have realised Rs. 25.

We expect the women to put their shoulder to the wheel and have a Bible women of their own, or else have a Hindu school whose pictures and supplies shall be attractive. (*K. V. Gates*).

EDUCATION.

Training Schools	5,	pupils	91	...	Male teachers,	338	
Secondary Schools	9,	„	674	...	Female teachers	123	
Primary Schools	179,	„	6504	...	Christian male pupils,	1612	
Kindergartens	9,	„	358	...	Christian female pupils,	1202	
Industrial Schools	5,	„	188*	...	Non-Christian pupils,	5094	
Taught by Bible women	...	„	93	...	Total male pupils,	5087	
Total Schools	202.	„	7908	...	Total female pupils,	2821	

I.—The Training Schools.

The Ahmednagar Theological Seminary.—The Ahmednagar Theological Seminary was begun on January 1, 1878, and its fortieth anniversary was celebrated January 10, 1918. During forty years one hundred and forty-five men were students. The three Indian professors in this Seminary, practically every pastor, preacher and leader in this Mission, and a good many in eight other Missions of Western India, received some or all of their theological training in this Seminary.

Because the instructors had many other responsibilities, the terms of the institution were usually four and a half months for three or four years. The instruction was mostly in Marathi.

But in April 1917 the Mission decided to raise the qualifications of the next class, limiting admission to those who have passed the Matriculation or School Final examination or those passing a satisfactory entrance examination in English. Ten young men of good spirit and of the required educational qualification were admitted into a new class in June. The terms of the Seminary are hereafter to be nine months a year for four years. The present students are younger than formerly, and have had but little experience as Christian workers.

In 1917 the students had five periods of instruction a day, one afternoon they had regular physical exercise, and several afternoons they went for street preaching with Rev. Mr. Bawa, an instructor in Preaching.

* Excluding those enrolled in other schools.

The instruction given was as follows :—Dr. Hume two exercises a day, one in English on Introduction to the books of the New Testament ; a Marathi daily exercise in the Gospel of Mark ; an English exercise once a week on the composition of sermons, and miscellaneous subjects. Mr. Nathoji a daily Marathi exercise in Pastoral and Devotional Theology; Mr. Bawa a daily exercise on Islam compared with Christianity and other religions, and instruction in Homiletics and Pastoral Theology ; Mrs. Fairbank a daily exercise in English ; Mr. Fairbank three exercises a week on The Life of Christ ; Mr. Clark three exercises a week on Religious Psychology and devotional Bible study. For one month while Dr. Hume was absent Mr. Tilak gave instruction on Comparative Religion and the Marathi language, especially Marathi poetry. (*Dr. Hume*).

Union Training School.—The great need of the hour in India is more and better education, especially primary education. But you cannot have more and better education without more and better trained teachers. Good training schools for primary teachers are at the heart of India's problem to-day.

It is not surprising to find the missions of Western India turning to this Training School more than ever before. It is the only Christian institution for male teachers for all the Mission Primary Schools in the entire Marathi language area with its 20 million people. Although welcoming pupils from all missions it has in the past drawn its students mainly from the American Marathi Mission and the United Free Church Mission. This year, however, the large S.P.G. Mission of the Church of England has definitely decided to send its students to us. Other missions are contemplating the same step. This year we have pupils from five missions. Next year we have every expectation of serving two or three more.

Such increased support will strengthen the Union Training School financially as well as in prestige and ésprit.

We have made improvements this year; first in play ground facilities and arrangements for sports and drill, second in courses in hygiene and first aid and in medical arrangements, and, third in the quality of the staff of our Practising Schools. Our main attempt has been, as it always must be, to develop in our students a vital religious experience which shall result in a desire for Christian service. We also seek to develop efficiency in definite Christian work as well as in secular teaching.

In the 10 years since I have had relations with this institution I never have known a time when the future seemed to open out before it with so great promise as it does to-day. (*A. H. Clark*).

The Bible Training School.—*(Reported by Students.)* At 7-45 a.m., we are ready for class room work. In the Homiletics class

we report sermons and prepare and give devotional talks. Mrs. Hume teaches New Testament and Theology to the senior class. Gozrabai has New Testament with the junior class. Last term Miss Bruce taught us Religious Education. Nanubai teaches Marathi and Composition. Besides the above we have Old Testament, Practice Teaching, Sewing, etc. *(Phulwanti Vagchauri).*

When we are assigned a book we first read it through in order to get a view of it as a whole and note its main divisions; to become acquainted with its principal characters and understand their relation to each other; the difficult passages, the vocabulary and the like. Then we take up the study chapter by chapter. We give the chapters suggestive names and outline them. We study the questions of date and authorship, purpose of book, its relation to other books and the principal topics of study in the book itself.

This method enables us to fix the contents in our minds. We can close our eyes and see the book and its parts as we can the rooms of our houses. I used to get very tired of Bible study and the Book did not mean much to me. It has by this method become a new Book to me, and I love it. *(Gita Gaikwad).*

Practical Work.—We not only study the Bible in this school but we learn *how to teach* it to others. In this phase of our work we first studied the child in order to learn its different stages of development and the characteristics of each stage and what are its physical and spiritual needs during these stages. We learned to *prepare* lessons to teach. After we learned something of the art of preparing lessons we began to teach, using graded lessons. A lesson is assigned one week in advance. We prepare and teach it before the class where class and teacher criticize. Early Sunday morning we go into the city, call for the children at their homes and bring them to our S.S. which is composed of Hindu children exclusively. Our teaching there is also under supervision all the time. We enjoy learning to do by doing. *(Shewanti Gaikwad).*

Kindergarten Training School.—Miss Welles' coming out to India just at this time is a cause for great thankfulness, for it has made it possible for us to re-open the Training School again, which has been closed for over a year. The senior girls of the Training School have returned to finish the four remaining months of their course, and all seem glad and happy to take up their work once more. The experience they have had in teaching this past year, has developed them in many ways, making them more responsible and thoughtful, and giving them a better understanding of little children.

The children did unusually well in their Government examination this year. The Inspectors were pleased with the children's songs,

games and drills, and with their drawing and handiwork. Every year they express surprise at their prompt obedience, and wonder how the children are taught to mind and do their work quietly without punishment and constant nagging on the part of the teachers.

Right after the examination we had a "Parents' Day." The room was crowded with fond fathers and mothers, the educated and uneducated. They were greatly interested in all that their children did. Many had never been to the Kindergarten before, and all had the idea that it was just a place where the little ones were amused and played with, but after that day they were convinced that the children did learn many things through their play. One or two of the parents came to me afterwards and said: "At home we didn't think our boy was capable of learning anything, but we are so pleased to-day to see the progress he has made in school." One mother with tears in her eyes thanked us over and over again for teaching her child to read and write. (*M. B. Harding*).

II.—High Schools.

Bombay High School.—In looking over the accomplishments of the Marathi and Anglo-Vernacular Schools for the past year, two great causes for encouragement are found in the class room work and in the development of character.

The two schools are finding an inspiration to greater endeavor because the staffs of teachers now with us are keen to develop a love of study and of the school among the boys and girls of their classes. In the Anglo-Vernacular department our earnest Christian men teachers are a wonderful help both in and out of the classroom. And such has been the influence of these teachers as well as the rest of the corps that boys and girls alike are working and studying "as they never studied before."

The touch of war has been and is still felt,—but that touch comes as a blessing. Just a few instances to illustrate this need be given. "War Loan" Day last June was celebrated by an open meeting of scholars and friends in Assembly Hall. A sum of Rs. 132-12 was invested in the War Loan as a direct result of the meeting. When a little later the boys and girls had the proposition made to them that a small balance with the income from the Prize Fund of the school be invested toward the War Loan, some of the finest boys asked instead that what was available be saved for an outright gift toward the wounded and sick in the Hospitals. Their wish was realized last week when the sum they had in mind was used as the nucleus for the "Our Day" collection of the school,—a collection that finally totalled Rs. 107. We feel wonderfully cheered by the beautiful and generous response from a school and community so poor as ours.



Professors and Students: Ahmednagar Theological Seminary.







We will try to make a man of him.

But the crowning joy of the year has been the generous giving of themselves for War service to Government of so large a proportion of our boys of sufficient age and physical fitness for this work. Two-thirds of the boys enrolled in the Sixth Standard have enlisted in the "Labour Corps" or some other department to help their country in its present crisis, while a number have enlisted from our Fifth Standard as well. The school is tremendously proud of its "Honor Roll," and more proud because nearly all these boys owe practially everything they are and have to the school's ministrations. (*W. S. and E. S. Picken*).

Ahmednagar High School.—As a sample of one phase of our work, day before yesterday, a Mohamedan teacher brought to us this little boy (see picture). His father, mother, brothers and sisters had just recently died of plague and he was wandering about the city, eating where and what he could, only 5 years old, hands covered with itch, but what a bright little fellow he looks. His parents were Hindus. We have a good motherly woman for all our little orphan boys. She is the only mother this little chappie will know. He only knows his first name but we will give him a chance with the help of our co-workers in America and we will try to make a man of him.

He has push. He sent a boy to the Saheb to say that he wished a ride in the motor car, but the Saheb told him he would have to get rid of his itch first. He can swear like a good one, but that only makes our opportunity the greater.

Among the boys of our High School for a long time we have wanted to start the Boy Scout movement and have been pressing Government to allow Indians to join the English Boy Scouts, but it thinks that the time is not ripe and so we have started the Indian Boy Scout and it is a great blessing.

The boys have just been at a camp and you can see by their faces in the picture whether it is doing them good. These boys have never been to a camp before, but it was hard to pull them away after they had two weeks of it.

There are great possibilities and opportunities with these boys. We wish for a longer day to meet the challenge.

Some of these high school boys who are supposed to be above manual labor after returning from camp went into our workshop and made links of chain, hard manual labor, but I am sure they received more than they put into the work.

Another thing which has given great cause for thankfulness is the readiness with which our boys have gone to the war to "do their bit." Whenever the opportunity has come they have accepted the call and their letters tell how well they are, how well taken care of and how

happy they are to be doing something for their country. After all it is the spirit which counts. (*C. H. Burr*).

Boy Scout Camp.—From the early morning when the "turning out" whistle sounded at 6-15, to 9 p.m., when we had family prayers, there was a consecutive order of daily events such as preparing meals, scouting practice, fishing, rowing on the lake in an American steel boat, swimming, tramping across the neighboring low mountains, doing good turns in the villages within a distance of two miles, and playing volley ball and the ever popular "hot hand". The Scout Master gained fourteen pounds in twenty-three days on his own cooking, and all the twelve tenderfoot scouts grew so much stronger, healthier and stouter that their friends remarked about it on returning. This is enough to assure the value of scouting in India, where camping out has been unheard of and where doing one's own cooking has been scorned as a menial feminine duty. (*E. Lindstrom*).

Sir D. M. Petit School of Industrial Arts, Ahmednagar.—Twice at least during the year a contribution box has been brought to Dr. Hume, as pastor of the Church, and the contents, consisting of a considerable sum of money, were given to him for the church and other religious purposes. The box was made and filled by carpenters who have graduated from the Sir D. M. Petit School. They are working in various places in the city, especially in the workshops and on the buildings of the Public Works Department. This would seem to be the real test of our industrial training, the employment of our boys by these who need competent workmen, and their willingness to help on the work of the church.

The Sir D. M. Petit School has done its work regularly through the year. A severe epidemic of plague started in July, but our teachers and boys were all inoculated and we closed only at the time of the regular vacation in November. No one connected with the school has died of plague this year.

The high prices of all raw materials that we use have kept up and even increased ; cotton yarn especially being almost double in price. We are glad that the demand for cloth has been at correspondingly high prices and sufficient to dispose of any cloth that we made.

Ten at least of the persons connected with the school have gone into the Labor Corps. All of these are new, I think, at the front. Others previously connected with the school have also gone into the war, both as combatants and non-combatants. (*H. Fairbank*).

American Deccan Institute.—The past year has seen a reduction in the A.D.I. staff from 45 to 29 workers. Although we have been fairly busy most of the time we have steadily lost money. The Government Dairy Farms have given us the greater part of our

work. In November we got from them the first big order since Mr. Churchill left. This was some thousands of cattle chains for Mesopotamia. The boys worked like Trojans and got it done before Christmas. We hope to get more of the same class of work.

Quite among themselves and by themselves the workers have started a "Mutual aid Society", something on the lines of a Co-operative Credit Society. (*T. A. Evans*).

Girls' School, Ahmednagar.—We have been spending our energies during the past year toward helping the girls in their personal spiritual development. For the development of strong Christian character, personal influence is essential. Our two new matrons have helped loyally in this task, and we have tried the experiment of having the Principal and some of the teachers live in the dormitory, so that they may come in closer every-day contact within the girls. Another measure has been the organization of a Girls' Messenger Service Club among the upper standard girls, who are responding heartily.

In the day school also, we have emphasized religious instruction as much as possible. A new course of graded Bible study has been introduced throughout the school, and some of the best teachers have been asked to teach the Bible classes. This study is proving of real practical help to the girls. Dozens of them have bought Bibles for themselves, many of them doing extra work for nearly a month in order to earn the money.

During the first three months of the year, the Vernacular department was under the efficient supervision of Miss Adelaide Fairbank. We are grateful that, since her departure, we have been able to secure the services of Maltibai Rahator as head mistress of this department.

In the Anglo-Vernacular department, also, the teachers have worked loyally to raise the standard of the school. University recognition has been granted to our High School for another period of two years, and we are hoping for it permanently. For this reason, the courses leading directly to the Matriculation Examination are claiming a large share of our attention at present. (*C. H. Bruce*).

Girls' Industrial Department.—The general "tone" of the lace school is improving. Formerly it was practically impossible to get any girl to take up lace work unless she was a poor orphan who was obliged to do as the school authorities wished her to do. During the last year three girls who were not getting along well in the A. V. department have asked to be allowed to take up lace work, and only two have left the Girl's School because they were "promoted" to the lace class. (*E. H. Smith*).

III.—Boarding and Station Schools.

The Blind School.—This, the seventeenth year of the Blind School, has brought to us both sorrow and joy ; sorrow in the loss of a much loved and valued matron, and joy in a generous gift for our new building and also for *seven* new children who have come to us for loving care and training. The total in School and workshop now numbers fifty-six.

One boy without much energy and not very bright, seems now to have quite a new outlook on life. He can cane a chair as well as any one and is happier when he has something to do.

Three young men, not quite blind, are now quite self-supporting, one as a cane work teacher, one as a musician and one as a peon.

They rent a room and live together.

Four others are employed as musicians in up-country stations. Another one of our young men has recently married, this making the second home that we have helped to establish. In both cases the wife can see.

It is a joy to get these young people settled in life, living clean, upright, self-supporting lives. They would be ashamed to beg on the street.

The cane workshop has more than justified its existence in giving remunerative occupations to these young men, several of whom are now self-supporting and others we hope soon will be. Some of them supplement their earnings by their knowledge of music.

In the recent Exhibition of Food and Household requisites, held in Bombay, our boys occupied a stall, demonstrating their cane work to crowds of interested spectators and bringing in many orders for our cane shop.

One of the happiest occurrences, in our entire history, was the gift, in April last, of ten thousand dollars from a generous friend in America, for our proposed new building, the site having already been given for the purpose by Government.

Until this gift came, we were unable to plan definitely for the new building; also on account of the war, the price of materials has been almost prohibitive.

We are glad now, to be able to announce that after much correspondence with Government, from whom we expect to receive half the cost of the building, we have at last signed the contract and the ground has been broken. (*Anna L. Millard*).

Clarke-Abbott Home.—This School is designed to meet the needs of boys sufficiently promising to merit special teaching in English from their earliest years. They learn it conversationally even in the

Kindergarten, and the aim is only to admit beginners, so as to have the opportunity of starting fair with them. Thus the ages of the forty-nine scholars at present enrolled vary between four and eleven, at which latter age they should have reached the top class in the school and be ready to go on into the Anglo-Vernacular School belonging to our mission. Some have done so and have been a credit to their earlier teaching. We have an exceptionably well-trained staff of teachers at present, all of them women, a fact which the Inspector specially commended on his annual visit. The boys have three singing lessons a week and six of them are in our Church choir. On special Hindu holidays when the preachers go out in bands and work for hours among the crowds, this little group of singers has gone with them several times, thus helping at an early age to spread the Good Tidings of Salvation. I may add that no one should conclude from this account that the Clarke-Abbott boys are abnormally devoted to study or to good works. They are as fond of play as any boys of their age. (*L. M. Edwards*).

New Dormitory, Vadala.—At last we have finished the Hindu and Mohammedan boys' new home built by the generous gifts of the Wadia Trust Fund, a great benevolent foundation set apart by a leading Parsi family for philanthropic work among all castes and religions. The building is most plain, the walls being built of stone, the floor ordinary dirt, and roof of second-hand plates of rusty iron. The latter looks like a patch work quilt, and leaks in the places where the nails had formerly been driven. But we hope to conceal all its defects with a generous coat of paint, if some generous friend will contribute the necessary $40—50 for that purpose. Plain though the building is, yet it houses eager loveable boys, whose young characters are being moulded according to Christ's spirit, and who will, we hope eventually openly espouse His cause. (*E. W. Felt*).

Our Kindergarten has simply been crowded this year, with 70 children. There are two teachers for them; but it is pretty hard to manage such a big crowd of restless and boisterous kiddies. The interesting point to be noted is that these children belong to different castes, such as, Christian, Kunabi, Mang, Bhil, Mang-Garudi, Barber, Tailor, Black-smith, Marwari, and Sweeper, and yet they play with each other as freely as can be. Their parents see this but they have no objection to it, for they are gradually coming to realize the importance of living in harmony. (*Tarabai P. Vaghchaure*).

Sirur Girls and Boys.—There has been an epidemic of marriage among the larger girls. Seven girls have been married this year and that has depleted our Girls' A.V. School to an alarming extent.

Seven boys from our school have joined the army in one service or another, one is in the regular army, one is in hospital service and the others from the Industrial School have joined the labor corps and have gone to France. That has also hit our Boys' A.V. School rather hard in point of numbers.

The W.B.M. have enabled us to prepare to move the girls into the bungalow compound where they will be under better supervision. That will also enable us to put the boys back into their former dormitory near the bungalow where they too can have better supervision. The gift from the W.B.M. Jubilee Fund enables us to do this.

We have opened up a branch Industrial School for town boys which was well attended before plague forced us to close it up. It has been re-opened but recently and it is too recent and school examinations are too imminent to enable us to tell what the future of that school is. The main school has had a successful year and we have received large numbers of orders for repairs and furniture. (*A. A. McBride*).

Station School, Wai.—The great event of the year is our new school building which is just about finished. It is a fine building on a beautiful site with ample playgrounds back and front.

We are most grateful to the ladies of Hampshire County Branch whose gift has made it possible. We anticipate with great pleasure working in it now. (*J. P. Gordon*).

Sholapur Boys' School.—The annual Government examinations have shown a creditable advance in the school instruction since last year.

The boys have been busy during their leisure time preparing a playground for athletics and gymnastics, and apparatus has already been ordered to equip the playground in a modern manner.

A promising Boy Scout Troop has been organized, and the boys have already shown their mettle as helpers. At the C.E. Convention at Rahuri in August they appeared in uniform, the first Indian Boy Scouts in Bombay Presidency and were "Ready, always ready", Johnny on the spot, so to speak. The Mission has seen fit to appoint a Mission Boys' Council to help organize and regulate boy scouts throughout the Mission area. It is a sign of the increased emphasis in Mission work on work for young people.

It has been encouraging to see the number of new boys that have come into school from the surrounding villages. It surprises one to see how quickly they settle into routine ways and adopt the Christian ideas. A boy will not have been here a week before he is singing the Christian songs and repeating Bible verses as well as an old timer. One of these boys, who has been with us for a little over three



The new Station School at Wai is greatly enjoyed.



Rajas—A Bhil Child in Rahuri Girls' School.



Physical Training Class at Basket-ball.

years, and has shown spiritual fervor, joined the church recently. His parents are inquirers as yet; but he thought it wise to seize the opportunity of becoming a true Christian with his school mates and perhaps of influencing his father and mother to leave the Hindu ways. The boy voluntarily changed his name from Martand to Jacob at the time of taking the step. Among the thirteen comrades of his who openly signified their loyalty to our Master was an older boy whose brother had been trying to prevent his becoming a Christian. The boy is an orphan and has been in our school for many years. For a while he hesitated, thinking that he ought to obey his older brother, which is the binding custom, but finally he felt more strongly the call of the "Older Brother". He, too, felt like leaving his old Hindu name behind and now calls himself Samuel.

It has been very interesting to watch the improvement in certain of the boys. Personal talks with them have revealed their great need of comradeship and guidance. They have literally hungered for them; and for lack of them they have given themselves to mischief. One such boy who has shown a great deal of promise in his studies was fast getting to be a "bully" and a confirmed mischief doer. He had finally descended to stealing money from a friend in order that he might attend the theater or dance hall. After a sound thrashing before his own school mates he began to confide in the principal. At first he sorrowfully and pitifully said he lacked decision. He could not resist temptation. With sympathetic counsel, however, he is showing traits of genuine moral character. This is one of the blessings of the Missionary life! (*L. H. Gates*).

Woronoco School, Sholapur.—The results of the Government examination, and also our own Annual Examination, were very satisfactory this year. A remarkable number of girls received 100 marks.

Arithmetic is a hard subject for the girls, and in the Government Examination, I think no one has ever gained 100 marks.

It certainly was a record year for success in examinations, and bespeaks a year of faithful work on the part of teachers and pupils.

Our great desire for having the school open to Brahman girls has been gratified by having 3, 4, or 5 in the school most of the time for several year.

One just now enjoys the school so much, that she cried nearly all the day, because her father was leaving Sholapur on account of the plague, and she would have to leave school. But two days after she came back full of joy and glee, because the father's going had been delayed, and she said, if he did go, she was going to walk in to school and back again every day, which would make her a walk of ten miles every day.

We had all been praying for her, and she too, had been praying. This has been a little lesson of faith in prayer for her. She takes part in our morning devotions, and enjoys her Bible class.

Recently a Brahman widow asked if she might come to the school to learn singing and cutting. She has remarked about the carefulness and willingness of the teaching in Mission Schools, as compared with her experience in Government Schools. She, too, takes part in the devotions and in hearing more about Christ. She says she likes to sing Mr. Tilak's hymns.

Fourteen girls united with the church the past year. (*E. B. Fowler*).

Physical Training Class.—It was with great pleasure that our Mission accepted the offer of the Y.M.C.A. to train some of our young teachers to become physical directors. The class was held at Mahabaleshvar for one month during the hot season under the admirable instruction of Dr. J. Henry Gray of Calcutta. Altogether there were twenty-five men who attended the class. Sixteen of these were from the Stations of our Mission.

For two hours in the morning the boys were put through vigorous physical exercises and games which developed individual stamina and constitution. Comparatively unknown games were taught so as to give the future teachers of sports a larger list of games to draw from. Volley Ball, perhaps, proved to be the most popular, but Playground Ball and Basket Ball were also thoroughly learned and enjoyed. Before the end of the season match games were played with picked missionaries who were resident at the hill station. The class were successful in defeating the missionaries in Volley Ball, but lost to them in Playground Ball. At the close of the season a public exhibition was held before Government officials and Missionary guests which very well demonstrated the progress made under the splendid leadership of Dr. Gray. In the afternoons for one hour each day the theory and technique of drill and play were explained and valuable lessons in hygiene taught. In the afternoons, and more especially on Saturdays, the class members enjoyed long tramps to interesting sites around Mahabaleshvar.

By no means the least good that was done through the class was the strong character influence exerted on the members by Dr. Gray. The young men still gratefully remember his hearty laugh and abundant good nature that smoothed over many a difficulty or hardship. The good work of these teachers in the various schools of our Mission has abundantly justified the holding of the class. They want to return for more training, and it may be possible to hold another class this year. (*L. H. Gates*).

IV.—Common Schools.

Day Schools in Bombay.—Our four primary day Schools are in different parts of Bombay, one as much as two miles away from us. These schools are attended by over three hundred Israelite, Hindu and Christian children.

A blind music master teaches singing in all these schools, some of which have been existence for over thirty years.

During the past year, three schools have been opened adjacent to and apparently in opposition to ours.

We have in consequence lost some of our pupils but others are taking their places. The parents of some of them have been quite loyal to us, refusing to send their children to the new schools, saying "We attended your school in our childhood and why should we send our children elsewhere?" In connection with the boys' school we have also a night school for young men and lads who are at work during the day but who are ambitious to learn to read or to continue their studies further. (*A. L. Millard*).

Kolgaon Schools.—Again this year the Committee of Indian Christians in charge of the village schools of the Kolgaon District has carried its responsibilities faithfully and well. They maintain 14 schools in as many villages. This year, with all the special demands of the war and with prices soaring to unheard-of heights, the Committee has found it next to impossible to raise much money. Yet its members have kept at it pluckily and have even managed to secure part of the cost of a simple building in one village where there was neither school house nor home for the teacher. It is by means of the Christian School that we are able to secure the largest and most lasting Christian influence over the villages of India. The teacher evangelist not only instructs the children in the three R's, but also Christian hymns, verses and stories. He not only works throughout the day for the children but generally he holds an evening vesper sevice for the adults; while his wife works among the women. Thus by life and service they seek to influence the entire community. (*A. H. Clark*).

The Farrar Schools consist of three Girls' Day Schools in Ahmednagar city. The Maliwada School is among the Mahars and Mangs, some of whom are also Christians. About four years ago their was an epidemic of weddings among the girls in the Maliwada, and less than twenty were left in the school. As a result the staff was reduced and the Government Grant also was reduced. It has been slow work building up the school since then but steady efforts have been made. This year there has been a slight increase in the Government Grant.

The Juna Bazar and Saliwada School are for high caste girls and they have had a good attendance.

The head master in the Juna Bazar School has just taken a year's leave of absence to attend the Training College in Poona, in order to fit himself to teach a Fifth Standard. This year several of the fourth standard girls went on to our Girls' Boarding School to attend as day pupils.

In all three schools the Sunday School have been well attended. Little boys have been allowed to attend these also, and they have far outnumbered the little girls. The collection for the year amounted to Rs. 7. This was given to the Red Cross fund on Our Day. The teachers brought this sum up to Rs. 21.

Plague again compelled us to close the schools for many weeks this year, and many of the school children died of plague. One teacher, though inoculated, was very ill of the disease, but she has at last completely recovered. (*M. E. Fairbank*).

Sirur.—Many of our village schools show increased attendance and greater interest than a year ago. Although we cannot register them for Grant now we have asked Government to inspect some of them for recognition in view of getting a Government Grant as soon as the war is over. We have completed one new school building this year and have begun another. In one place where we have a good school we hope to have a building started soon.

There has been a great demand for teachers and schools in many of our villages. There is a great demand for education in villages where there are now none that can read and write. (*A. A. McBride*).

Girls' Schools in Wai.—At times frequent festivals and fasts, irregularity in attendance and the lack of desire on the part of some of the parents for an education for their girls, makes the work among non-Christians very discouraging. On the other hand the real effort some girls make to come, their interest and joy in school and their progress is very cheering and makes us grateful for the privilege which is ours in working among them.

Village Schools.—All but one of these have been closed once and two of them twice during the year, because of plague. The village people are not as ready to be inoculated as are the people of Wai so that we think it quite an advance that in Kenjal some 300 were inoculated last month.

A short time ago one of our village teachers died. He was not very efficient, as a teacher, but he was faithful, and in the five years he was in the village won the respect and love of the people. They mourned for him as for a friend. One said, "He helped us in many ways," another, "If he had been spared another ten years, who knows what

his influence and teaching might have done for us". Some of the women have come into Wai and sat down and wept with his wife as if she were one of them. All honor to our workers who alone out in the villages faithfully serve and lovingly help their people. (*J. P. Gordon*).

Barsi.—One of the most encouraging features of this year's work is the remarkable growth of the Barsi Primary school. The number in January was 25, to-day it is more than double. The increase is primarily due to the Pashi Pardhi's children from the criminal tribe of of bird catchers, for whom Government give us a special grant. The other children are from the Mang, Mahar, Stone-cutter, Stone-carrier Ironworker and Leatherworker castes, while we have in addition a few Christians, Mohamedans and Marathas. The classes range from infant to standard two. The success of the school is almost entirely due to the principal teacher, Tulsiram Ravade, a man of uncommon gifts. sympathetic, tactful and patient with the wild, undisciplined material which comes to his hands, a conscientious worker and a devoted Christian.

The district schools continue to be centers of Christian influence, but they have been much disturbed by severe plague conditions which drive the people out on to the open prairie in scattered groups. (*R. S. Rose*).

V.—Work for Criminal Tribes.

"The Criminal Tribes" are wandering people who win their livelihood by illegitimate means. Probably not every member of the tribe is a criminal, but we are learning by experience that the number of those who are not capable of petty crimes is negligible. The crimes range from petty thieving in the bazars, killing cattle at night, etc., to the largest dacoities, where men are murdered. It has been a forward step taken by the Government of India to gather these people into settlements under direct supervision. They are required to earn their living, thus relieving them of the necessity of stealing. Such a settlement has existed in Sholapur under Government supervision for some years. In November, 1915, at the request of the Government official in charge, our Mission opened a school for the children in this settlement. During the following year and a half, negotations with Government were continued, and in June, 1917, the Mission assumed charge of the entire settlement. Government, in thus putting the work in the hands of the Mission, considers that Christian influence will soonest reform such people, and is willing to make this settlement an experiment, which, by its success or failure, will determine whether the future conduct of such settlements shall be entrusted to voluntary agencies. (*K. V. Gates*).

Mr. and Mrs. H. H. Strutton, formerly connected with the Australian Christian Mission and located at Baramati for some years, joined this Mission in June, 1917, for work with the criminal tribes, and took charge of the settlement at Sholapur.

Criminal Tribes' Settlements, Sholapur.—The number of people in the three Settlements now approximates 3000. Increases occur as members of various tribes, and whole sections of wandering tribes, clamor to be let in by the Government Settlement officer. The ordinary birth rate has a good deal to do with the steady increase.

The School has continued to grow in number also, chiefly on account of stricter methods in compulsory attendance, and we have just arranged for the half-time children, who, until recently, were attending a school at the mill where they worked, to be taught in our Schools. This will mean an increase of 75. These are now enabled to receive daily religious instruction with the rest of the children, and we are specializing in this, teaching them to pray and to sing gospel hymns, in addition to the regular training they get at the Sunday School services. Our school staff has been doubled during the past six months, and improved by the addition of several students from Ahmednagar.

Perhaps the most cheering and encouraging part of the Settlement work is the way the people, especially the younger portion, have responded to the definite religious instruction that the mission is now able to impart. Not only has opposition been practically nil, but it is a common thing to hear family groups, in the evening, singing hymns, to the accompaniment of drums and cymbals, in the lines where they live.

The new Settlement, which will be known as Umedpur (the City of Hope) has been laid out by Mr. Starte (the Settlement Officer), with the co-operation of experts on water supply and sanitation. At present about 300 people are living there, and the number will not be greatly increased until such time as arrangements for the Compound and Police Guard are completed. For the present the responsibility for that Settlement rests with Mr. Starte and his staff. Temporary buildings have been erected as quarters for staff, and for use as Schools, etc.

The medical work has been successful during the past six months. The mills have not been slow to realize this, and have provided a monthly grant, which enables us to do things properly, and we can already show a decrease in the death rate, as a result. Mrs. Strutton has the oversight of this work as well as that in the Schools.

On the whole, we feel that we have cause to praise God for His aid and take encouragement from the prospects of the future work. (*Mr. and Mrs. Strutton*).

Criminial Tribes Work, Vadala.—It is significant that new opportunities for work among the so-called Criminal Tribes have opened up in a wonderful way. Surely we are right in considering this the plain leading of our Heavenly Father.

During the past year over 400 men, women, and children of the Mang Garudi and Chitra Kathi tribes have settled in and about Vadala under our protection. As there was a scarcity of labor in these villages their coming has been encouraged by the farmers themselves. Here at Vadala we have about 175 and from 40 to 60 are at 5 other places within a radius of 4 miles. Though seven-eighths of them ostensibly desire baptism and all are open to the teaching of the Gospel, their main reason for settling here was undoubtedly the desire to be free from constant police surveillance, and the discomforts of a wandering life.

Though addicted to petty thieving and begging, since settling down there has been practically no complaint from either cause. This is true in spite of the fact that we have as yet been unable to carefully supervise them. At Vadala and one other place a number have built permanent mud houses, and this we would expect to gradually be the case with all. Though many are desperately poor probably half of them at least are comparatively well-to-do, owning several buffalos, and are thus able to supplement their scanty income from day labor by the sale of ghee and the trade in animals.

I suppose that most of them had never been inside a school house before. Yet some have evinced a real eagerness for their children's education. From one village, 6 little boys and girls walk over a mile to the neighboring place where we have a school. Here at Vadala about ten are doing finely in the 1st grade, showing that they are quick to learn. On the other hand some fathers and mothers have to be forced to send their children to school, and only do so in dire dread of being expelled from their place of abode.

Real religious desire is of course shown by but few. We have, however, been greatly encouraged at the eagerness to learn Christian truth shown by those in Nimbgaon where they have been settled for a longer time. There after some months of instruction we have baptized about 40.

Closer contact reveals a very loose standard of morality, and sometimes one feels as the pastor said the other day, that "the only way to make a good Mang Garudi is to kill off the old ones and educate the young ones." The other day we had an amusing incident which had some tragic aspects, at least for the participants. An old fellow living out at the mission fields quarreled with his aunt. This amiable old lady jumped on him and tore his clothes; while he in retaliation picked up a stick and beat her. The result was that she had a hand

whose fingers were cruelly bruised, and (we think) broken. She came insisting on calling the police. We sent for the man who came after a short time, dressed in his usual attire of loin cloth and blanket. He tried to condone his offence by saying that the old lady was just his aunt, implying that beating aunts was nothing. Feeling that this was a case for rather stern measures we fined the chap Rs. 8, giving Rs. 3 to the woman and put the rest of the fine in the Church fund. We knew that the offender would far rather pay it to us and go free, than pay a sum three times as great to the police, perhaps coupled with a short imprisonment. (*E. W. Felt*).

MEDICAL WORK.

Hospitals or Dispensaries.	New patients.	Total patients.	Fees received. Rs.
Bombay : Dr. G. Karmarkar and Mrs. E. S. Picken	...	3,126	...
Ahmednagar : Dr. R. P. Hume Dr. Proctor, Miss Johnson ...	...	11,886	2,222
Vadala : Mr. Umrao S. Hivale...	2,967	12,863	82
Rahuri : Dr. W. O. Ballantine ...	4,376	5,841	297
Wai : Dr. and Mrs. L. H. Beals...	9,119	18,257	2,073
Totals ...	...	51,973	4,674

Ahmednagar Hospital.—In-patients, 1,071, out-patients, 10,715. Like last year bubonic plague has held a prominent place in the year's work. Practically half of the three hundred and sixty-five days of the year people have been inoculated either in Ahmednagar or some outside village, frequently in unwieldy crowds. Dr. Beals spent two days in Ahmednagar doing nothing but inoculating. Many a one has been brought under compulsion of neighbor's threats or missionaries' insistence. Parents who ordinarily pretend to have no control over their children insisted upon inoculation in spite of screams and squirms. We aid Government in carrying out inoculation at their expense. Our total number of inoculations was 5914.

While inoculation has added much to the work, the number of patients both in Hospital and Dispensary has necessarily decreased. A large part of the population left town, and people from other places were rightly afraid to come. We have always the usual type of patient who sadly needs hospital care, but cannot get it, because of family conditions. A husband who will not or cannot arrange for his food, more children then we see our way to have camp in the wards, a child with whooping cough whom the mother is unwilling to

leave at home, or perhaps because the patient herself is timid, afraid of operation or strange people and conditions in rooms with plenty of light and air. And it is not strange. At the other end of the scale is a patient who is not sick enough to be in the wards, yet demands admittance because she has come from a distance or claims, sometimes truly, sometimes not, that she has absolutely no one and we are her father and mother. Between the two is many a grateful one to whom we have been able to give relief in bodily suffering and troubled mind.

We are grateful for pictures, especially rolls and cards of Bible pictures. The Bible women use them in the dispensary and wards in the daily Bible teaching. On Sundays the doctor and nurses regularly take charge of the Bible lesson, as well as teaching stories and hymns at any time.

Miss Johnson's return in July has much improved the training of the nurses and care of the patients. Seven new nurses have come to be trained and changed from raw greenness to considerable efficiency. Seven trained nurses left for other positions from July 1916 to May 1917 and most of the remaining staff have had only partial training.

War conditions have been teaching us economy like the rest of the world, with the price of drugs and all supplies soaring. (*Dr. R. P. Hume*).

Wai Hospital.—

In-patients	665	Christians	2190
Out-patients, new	9119	Hindus	14,361
Out-patients, old	8473	Muhammadans	1041
Out-patients, total	17,592	Fees	Rs. 2073

Medical work was first begun in Wai in 1908, in a native house in the heart of the town. The present hospital was finished and opened for use in 1913. The buildings stand on a large open site just outside the town. The hospital was built for thirty-five beds, but is usually crowded to accommodate between forty and fifty patients. It has a modern, up to date, operating room, sterilising equipment, etc., A separate maternity building provides private single rooms for such patients, and also has administration rooms and an operating room similar to the one in the main hospital only somewhat smaller. In addition, separate open air wards furnish accommodation for eight tubercular patients. Other buildings contain quarters for assistant and nurses, for preacher and compounder, servants and store room, and for friends of patients. An out-patient dispensary is open every morning, except Sundays, in a rented building in the town.

Between six and seven hundred in-patients are treated in the hospital during the year, and the attendance of patients at the out-patient dispensary runs from fifteen to eighteen thousand a year. The

hospital is crowded most of the time quite beyond its reasonable capacity, the overflow being cared for on the verandah. At times it would be easy to fill another hospital of the same size with the patients who apply for admission. We admit only the most needy and those we can hope to help the most.

Over 10 per cent of the out-patients pay something for the medicines they receive, and very few hospital patients leave without making some contribution to the funds of the work. But the people are very poor and are not able to support the whole work. Our great need is a small engine, dynamo, and equipment to furnish an electric current for X ray apparatus and the many purposes to which electricity is applied in a modern hospital. Lesser needs are some special instruments, ward lockers, and bedding for the patients.

Preaching services are held daily in the dispensary and hospital wards, and the patients always have a welcome for the preacher and Bible women. The response of the people to the message of the Gospel has been encouraging. (*L. H. Beals and R. F. Beals*).

Bombay Dispensary.—Since Dr. Gurubai's departure for America, the medical work has been under my supervision—very inefficient, owing to lack of time. Daily dispensary has been kept by the nurse, also regular visiting of the three schools continues, the nurse coming to me nearly every day for instructions. Cases needing more than the nurse's care are sent to the hospitals. We sorely miss Dr. Gurubai, whom all love and trust, but we are glad that God is so wonderfully using her. (*Mrs. E. S. Picken, M.D.*)

LITERARY WORK.

Dnyanodaya.—One of the most important literary undertakings of this Mission is its weekly English-Marathi paper, the *Dnyanodaya*, which finished its *seventy-sixth* volume in 1917. In the early fifties of the last century my father was its editor, in the early eighties I was its English editor, from 1910-1913, my eldest son was its editor, in 1917 I again became its English editor, while our gifted Indian brother, Rev. N. V. Tilak, is its Marathi editor. With possibly one exception it is the oldest publication in Western India. Many papers quote from it.

As additional literary work I contributed articles to several prominent magazines, and printed several leaflets in connection with the Evangelistic Forward Movement. More than 2,00,000 pages of such matter were printed. The Christian Literature Society printed 3000 copies of a second edition of my *Christianity Tested by Reason*, of which a prominent paper wrote :—

"Whatever Dr. Hume writes from the standpoint of experience and wisdom is welcomed by Christian leaders in India. He has the art of putting things in such simple and attractive form that readers follow his arguments to their conclusion. In *Christianity Tested by Reason* he presents the persons of the Trinity, the plan of Salvation, and the doctrines of Retribution, Miracles and the Resurrection of Christ in such manner as to convince the unbelieving. Large use should be made of this pamphlet." (*Dr. Hume*).

Books for Children.—One more book for Children has been brought out during this year,—stories of boys, for boys. Also, a second series of stories has been written for the Children's Special Service picture leaflets, which are brought out through the Tract and Book Society in Bombay. These leaflets are widely distributed throughout the Marathi-speaking area.

The two books—last year's and this year's—were offered to a Municipal School near by, recently, to be given as prizes, and they were eagerly accepted by the Head Master. One of the teachers told, afterwards, of the delight of the children in reading about boys and girls who felt and talked like themselves. "Why, teacher," they exclaimed, "we can understand the book as we read!"

A third book, for older girls and women, has been prepared, and the manuscript handed in to the Tract and Book Society for publishing. A fourth is approaching completion, which consists of popular talks on the most prominent of the constellations and on the planets.

A poor woman, crippled with rheumatism, lives in a village up country, in the Mahar quarter outside the town. Many years ago she was in the Lace School in Ahmednagar. Of late for several years she has been confined to her bed. I have been sending her books, leaflets and monthly papers for nearly two years; she is a Christian, and can read. A short time ago she wrote me that people from the village, hearing that reading matter comes to her, have begun to call to see her; and, one after another, they borrow the books, magazines and leaflets of her to take home and read! So that she has become a center for the dissemination of Christian literature! (*E. R. Bissell*).

The joint editorship of the *Premadarshaka* continues to be a pleasant task. This is a quarterly magazine published by the Y.W.C.A. for Marathi speaking girls and women. It includes devotional, educational, biographical subjects, besides articles on health, methods of Christian service, Bible-study, patriotism, and other matters of general interest. It reaches many homes, both Christian and Hindu, and helps to meet the great need for Christian Marathi literature for women. (*I. B. Rose*).

MISCELLANEOUS.

The Abbott Home Wai.—1917 has been a record year for general good health in the Home.

No case of serious illness has occurred to cause anxiety and care.

One happy wedding has lessened our number by one. Another widow has found congenial work as Ayah with a missionary lady. The widow of one of our village teachers and six children have come to stay in the Home till renewed health may enable the woman to undertake some work. (*M. L. Sibley*).

Parner District.—About five years ago a young Christian, Mr. R. S. Modak, grandson and son of fine leaders in this Mission, barely recovered from a serious illness. When convalescing he dedicated himself to purely Christian service in the Mission. He received a theological training, for nearly three years was my personal assistant, and for the last half of 1917 took nearly the whole charge of the Parner district. In 1918 he has entire superintendence of the district, and its many workers and churches, save that for a while I bear much financial responsibility since regular Mission funds do not cover the expense. During the year he married an educated, forceful wife. Rev. L. S. Hivale, lives in the center of the district and continues as Mr. Modak's assistant. In 1917 three circle pastors were ordained and placed in general charge of the eight village churches. One village pastor gave up receiving any direct contribution from the Mission and accepted whatever support his church could give ; a second pastor took only six months support from the Mission : two others took only eight months support from the Mission. But they all suffered real distress because the amounts which they received from their churches were less than they had expected.

Forty-one years ago when I took charge of this district West of Ahmednagar city there were in it 13 Christians and a small pastorless church. In these years many hundreds have made a Christian profession, many have received a fair education, many have gone to cities and to other Missions to work as teachers, Government, railway and municipal employees, a good many have joined "the majority". Yet now the Christians number about a thousand in 8 churches all with trained pastors. (*Dr. Hume*).

Co-operative Credit.—A year ago I found that there were large debts among our agents. I called them all together and we organized a co-operative society for the funding of their debts. It has had a successful year and it has resulted in greatly reduced indebtedness and with a good prospect of entirely removing the unproductive debts

of our workers during this next year. It has encouraged a spirit of thrift and I hope that we shall have no more trouble with large indebtedness among our people but that they will be able to improve their financial and economic situation. We hope to have our society registered by Government when we shall be able to extend its sphere of operations to a wider circle and raise the position of our village Christians to one of greater prosperity and respect and thus enable them to do more for their churches. Most of their present income goes to pay exorbitant interest to wanis and money lenders. (*A. A. McBride*).

WAR SERVICE.

The American Marathi Mission aims to serve the Prince of Peace and to promote peace on earth, and good will toward men. Nevertheless it is impossible to overlook the fact that the present world war is being waged by both Christian and non-Christian nations for the purpose of gaining a world-wide peace, and making the world a safe place for humanity. Consequently we believe that our missionaries, Indian workers, and Christians connected with the Mission, may and should actively help in bringing the war to a successful end. Therefore a place is given in this Report to War Service of various kinds. It is impossible to give a complete account of such service rendered by persons connected with the Mission, but the following list includes what has been reported to the Editor of this report.

1. Recruiting meetings to encourage recruiting for combatant and non-combatant field service have been held in most stations, addressed by missionaries and Indian Christians, and in some places by Mr. C. S. Campbell, I.C.S., and other recruiting officers. Dr. Ballantine has acted as an assistant recruiting officer.

2. Lectures explaining the purposes and progress of the war have been given by missionaries and others.

3. Missionaries and Indian Christian women have done a large amount of work for the Women's Branch of the War Relief Fund, such as sewing shirts, pyjamas and other garments for soldiers, knitting socks, mufflers, etc.

4. Missionaries in Bombay have engaged in regular hospital visitation, acting as "Searchers" on behalf of the Red Cross, to gain information about dead and wounded soldiers.

5. Contributions for various funds have been made, of which the following is an incomplete list:

	War Loan	Belgium Relief	"Our Day" for Red Cross	Other
Bombay High School ...	Rs. 132	...	107	...
Vadala ...	962	...	...	...
Rahuri ...	150	25	...	...
Sirur ...	23	...	10	...
Satara ...	1,000	15	15	...
Wai ...	1,248	30	90	10
Sholapur	... Amount not now obtainable		36	...
Barsi ...	397	2	...	...

Honor Roll.—The following is a partial list of those from various stations who have enlisted for active service of different kinds:

Bombay High School, present or former pupils:

Bombay Volunteers:
Raymond Jacob.
Peter William.
Bhaskar S. Karmarkar.

Motor Corps:
Bapu Kale.
Rama Hivale.

Indian Defence Force:
Anand G. Mane.
Samuel J. Malelu.
James J. Malelu.

Labor Corps:
Lazarus Prem.
Moses Sable.
Dhondi Gajghat.
Babu Mandavkar.
Kashinath Makasare.
Manuel Mayers.
Vishvas Patole.
Vaman Powar.

Ahmednagar.—

Labor Corps, etc.:
Amrit.
Balbhim.
Rama Adhav.
Krishna Alhat.
Kondiram.
Babu Borde.
Jaivant Chandekar.
Bhaga.
Gavaji.
Shivaram Bhil.
Suvartik Anandrao.
Yashavant Mahajan.
Tulsiram.
Phakira Manal.
Vasant Nimbgaonkar.
Rama Tukaram.
Rajaram Garud.
Babu Salve.
Babaji Vaghmare.
Abraham Paulus.
Bhalavant Khupte.
Babu Lokhande.
Yashavant Ohol.
Ananda Ohol.

Vadala.—

Supply and Transport Corps:
Savala Chandekar.

Railway:
Daniel Hivale.

Labor Corps:
Balbhim Shimpi.
Damodar Powar.

Sirur.—

Labor Corps:

Bhagu Tukaram Shingare.
Barku Jabaji Borde.
Vinayak Vishvas Bansode.
Abraham Samuel Nagothnakar.
Muhammad Kasim.
Ramchandra Ranoba Powar.

Hospital Corps:

Bhaskar Gyanoba Gaikavad.

Satara.—

Supply and Transport Corps:

Shahu T. Chandekar.
Amrit B. Tribhuvan.
Shantvan K. Hivale
Jivan T. Chandekar, Clerk.

Wai.—

Labor Corps: Sumant B. Bhui. Babu S. Dhakle.

Sholapur.—

Labor Corps: 8, Motor Drivers, 2.

PERSONAL RECORD.

Arrivals.—Miss Elizabeth Johnson, returning from furlough, landed at Colombo July 18, and arrived in Ahmednagar July 22. Miss Carolyn A. Welles, coming to assist in training kindergarten teachers at Sholapur, landed at Colombo November 21, and arrived at Sholapur on November 25. The Mission also have cordially welcomed to its staff of workers Mr. and Mrs. Strutton, formerly connected with the Australian Christian Mission, who have joined us for service in the Criminal Tribes Settlement at Sholapur.

Departures.—Mrs. E. Fairbank and her daughter, Miss Adelaide, who had spent a year and a half in much-appreciated service, sailed from Bombay for America via the Pacific on April 7. Reports of Mrs. Fairbank's health have been encouraging. Rev. E. Fairbank also sailed for furlough from Colombo on July 24, accompanied by Mr. Bhaskar P. Hivale, who is to study theology in America.

Dr. Gurubai Karmarkar, our beloved physician, summoned to America to attend the Jubilee of the Woman's Board of Missions, left Bombay on June 25. We rejoice to hear that she has been much appreciated in America.

Birth.—To our circle of little folk should be added the name of Alice Elizabeth Burr, born at Ahmednagar, January 18.

Impressions Along the Way.—It does not seem that one could come to India and the Mission Field by any better route than the one I had the good fortune to take. Sailing from San Francisco, out of the Golden Gate, across the miles of blue water to the Hawaiian

Islands and Honolulu, where I had my first glimpse of tropical as well as Oriental life, on to Japan, China, the Philippines, French Indo-China, Singapore, and Colombo, is an experience full of new impressions, new enthusiasms and new inspirations, that is most uplifting to any new missionary. In Japan, I thought to myself, "How easy it is to say that Japan does not need any missionaries, the cities are modern, it is so very beautiful in the country, and why do they come?" It did not take long to see why they came, and for a time I had an intense desire to run away from orientalism and all that was unhealthy and impure, and to fly home where "things" were different. The sense of repugnance soon passed and when we sailed up the Yangtsze to Shanghai I was ready and eager to see and learn all that China could show me.

The desire to run away never returned, and now I had a desire to help the crowds of people, filling the streets, the shops, and tea houses. It was not the beauty of the country that appealed to me in China, for the most of what I happened to see was dry and bare, but it was John Chinaman himself. China made me eager for India and it seemed as if I could hardly wait to be here and begin my work. So, with the inspiration of Japan's beauty, and of China's people, I was more than ready for India, and glad to think that I might hope to help uplift her womanhood even as Christ had uplifted me.

Here I am so filled with new impressions, especially in church, that my head is buzzing. I do not believe I ever experienced such a queer sensation. When the Christian hymns began to be sung, and waxed louder and louder, it seemed as if it would take me quite a while to get used to it. (*Carolyn A. Welles*).

Mrs. Bruce of Panchgani writes:—"I am thankful for the opportunities of the past year to pass on the Gospel message here and there. People whom I have met once or twice often remind me that they have heard me tell the Good News before, and often in song.

During several months of the hot and cold season, we were favored in having a pastor of experience to go in and out before the people. He could reach the higher classes as well as the lower; and we had almost daily Bible readings at the Bungalow. In these days of battling foes, we need to buckle on more carefully the weapon of All-Prayer, lest the adversary gain an advantage over us.

It has also been helpful to meet members of other missions in Panchgani, with whom we could pray and confer together in regard to the coming of the Redeemer's Kingdom."

A Retrospect.—Because my paternal grand-parents went in childhood from Scotland to America, while my parents were born in America, and in 1839 came as missionaries to Bombay, where I was

born on March 18, 1847 ; because, after my father's death in the Indian Ocean in 1854 my mother took her children to America for their education ; because since October 1874 when I joined this Mission as an ordained clergyman, for over 43 years I have been a member of this organization and except during five furloughs have served in India through all my adult life, I consider and call myself "a Scotch-American-Indian". Years ago I formed the determination that, when I became seventy years in age, I should ask to be released from service on the foreign field. So on my seventieth birthday I wrote such a letter to the Home Officers of the Mission. They declined to accept the resignation, and the Mission passed a generous Resolution expressing their very earnest wish that I should continue my service. While these Christian persons had some influence, the decision to remain was mainly due to the Mission's Resolution that its Divinity College for training clergymen and other leaders, as its most important institution, must be developed, even if other lines of service should have to suffer. Because with our present limited number of missionaries this Divinity College could not be properly conducted, much less could not be further developed, without his remaining who had started it, I am not pressing for the acceptance of my resignation. (*Dr. R. A. Hume*).

DONATIONS RECEIVED.

BOMBAY:—

Received for Byculla Schools.

	Rs.	A.
Prize Fund ...	31	8
Doremus Scudder ...	76	0
"Specials", Miss Wheeler ...	140	7
"Regular", Miss Wheeler ...	7,732	9
New Haven, H. Hume Fund.	304	0
Willoughby Cong. Church..	9	14
Mrs. Northrup ...	580	0
Government Grants ...	3401	0
Rev. A. H. Clark ...	300	0
Mrs. C. H. Denison ...	457	7
,, Van Name ...	45	0
"Friends", thro Mrs. Picken	400	6
Bombay Electric Tram Co.,...	50	0
Mrs. Hiscox ...	91	8

Received for Blind School.

Mrs. Vorhees ...	30,600	0
Miss C. B. Lane ...	30	7
,, Reed ...	30	6
H. P. Paori, Esq. ...	75	0
Sir Sassoon David ...	25	0
Miss Nutting ...	18	0
Mr. C. Wood ...	5	0
,, Charachand ...	24	12
Thro' Mr. C. M. Cursetjee ...	25	0
Mr. Chotia ...	11	0
Montreal, Canada ...	45	9
Subscription Book ...	1,417	0
Miss Wheeler's Fund ...	849	12
Wadia Trust Fund ...	5,000	0
Municipal Gift ...	2,500	0
Govt. Grants-in-aid ..	2,930	0

AHMEDNAGAR:—

Received by Rev. and Mrs. H. Fairbank.

S.D.M.P.S.I.A.

Rev. H. M. Lawson ...	44	1
Rev. Alan M. Fairbank ...	30	8

HARRIS HALL.

Through Mrs. Picken ...	45	0
Miss Wheeler ...	2,631	7

POOR BOYS.

Mrs. Green and Mrs. King ...	122	0

FARRAR SCHOOLS.

Mrs. Childs ..	15	4
Special Grant from H.B.M....	304	0

Received for the Girls' School, Ahmednagar, 1917.

Miss Emly C. Wheeler ...	4,136	10
,, Ida Perry ...	30	6
West End Church, Bridgeport	60	13
Mrs. Annie T. Hale ...	76	4
,, E. P. Mull ...	118	0
Dr. Louise H. Grieve ...	55	0
Dr. and Mrs. Abbott ...	45	9
Miss H. L. Brunquist ...	14	5
,, Victoria Ellis ...	10	0
Woman's Missionary Society of Am. Presby. Church, Montreal ...	538	1

Received by the Hospital, Ahmednagar.

Mrs. Heyland ...		20	0
,, C. L. King	$10	30	3
,, Wood ...		12	3
Mrs. M. M. Stephenson ...		15	0
Woman's Guild, 1st Church Buffalo	$40	121	10
Wood Memorial Fund	$50	152	0

Received by Dr. R. A. Hume.

		Rs.	A.
G. and B. Findlay	...	21	5
H. L. Gray	...	61	6
Christian Herald	...	256	14
A. N. Lewis	...	591	15
L. U. Felter	...	237	13
Miss Caro Douglas	...	71	3
K. R. and J. P. Williams	...	1,305	0

Received by the Kolgaon School Committee.

Mr. Sayles ...		30	0
,, and Mrs. Knight	...	120	7
,, P. Bunter	...	5	0
,, E. Forester Paton	...	5	0
,, E. Yesudason	...	5	0
,, D. Gore	...	2	0
,, W. Hazen	...	3	0
Friends	...	11	8
Mr. R. Karandikar	...	5	0
,, C. Saldana	...	5	0
,, Edwards	...	5	0
,, K. R. Mitra	...	5	0
Friends	...	10	0
Mr. M. Eldridge	...	10	0
,, N. F. Gaykwad	...	1	0
,, T. Buell	...	3	0
,, M. K. Jadhav	...	1	0
,, Ranoji Aroo	...	2	0
,, M. B. Kamble	...	1	0
,, Prasad Chakranarayan	...	2	0
Mrs. Bayajabai Gaykwad	...	1	0
Mr. Tukaram Javaji	...	15	0
Through Mr. Paradhe	...	8	0
Mr. B. B. Chakranarayan	...	5	0
,, A. M. Sangle	...	1	0
,, S. S. Salve	...	2	0
,, D. L. Salve	...	2	8
,, N. A. Bhaskare	...	2	0
,, B. N. Misal	...	2	8
,, S. R. Salve	...	1	0
,, J. S. Lavis	...	2	0
,, K. S. Chable	...	1	0
,, P. A. Dethe	...	3	0
,, O. T. A.	...	1	0
,, R. S. Samuel	...	1	0
,, R. B. Mahatre	...	1	0
,, N. P. Pustryee	...	1	0
,, B. P. Pawar	...	1	0
,, D. Prani and Gore	...	1	4
,, J. Mealn	...	2	0
,, J. R. Cuthbert	...	2	0
,, N. G. Kedari	...	1	0
,, M. R Jadhav and Ware.		1	8
,, E. C. Menzies	...	2	0
,, C. G. Navalkar	...	1	0
,, H. Gorde and Y. Gaykwad	...	2	8
Mr. J. B. Primrose	...	5	0
,, Jafar Beg	...	1	0
,, S. M. John	...	7	8
,, S. N. Athavale	...	2	0
,, C. Dias	...	2	0

Received by Rev. A. H. Clark.

FOR KOLGAON EVANGELISTIC WORK.

Grace Church ...		219	0
Mr. C. S. Dawes	...	45	10
,, and Mrs. Buffington	...	121	10
,, H. Kendall	...	150	0

DONATIONS—*continued.*

AHMEDNAGAR—contd.

FOR BATES EVANGELISTIC WORK.

	Rs.	A.
Mr. C. S. Bates ...	2,907	0

FOR UNION TRAINING SCHOOL,

Amherst College ...	374	5
Mr. A. C. James-property ...	3,040	0
Plymouth Church ...	2,498	13
H. I. P. ...	1,509	15
M. A. C. ...	604	14
A. S., H. S. and L. S. ...	431	4

VADALA :—

Received by Rev. E. W. Felt.

Mrs. Bowlby and Goshen N. H. Ladies Aid Socy. ...	15	3
Mr. Dewey ...	14	10
,, Howard ...	60	15
Mrs. Harrington ...	60	15
Rho Kappa Society Worcester	150	0
Messrs. Ford, Houghton, Peck, Beals, and Mc Clintock ...	307	2
Miss Agnes Wood ...	30	7
,, Burt and Galva, Ill. S. S. ...	57	15
Mr. Cornelia Clearwater ...	45	4
Prof. J. W. Thompson ...	15	0
Miss Carter ...	15	0
Shrewsbury Kings' Daughters	60	13
Miss Florence Felt ...	14	3
Mrs. E. A. Heald ...	28	11
Miss Way and the Bloomington Cal. C. E. ...	43	1
Miss Wheeler ...	2,331	11
Mr. King and the Canton, Ill. S. S. ...	43	0

Received by Rev. E. Fairbank.

A. C. James ...	6,053	9
Bates Fund ...	797	6
Miss Wheeler ...	819	12
Bible Society of Scotland ...	105	0
Lincoln Mass. C. E. ...	91	0
Mrs. Whitemore ...	760	0
Dorchester Mass. ...	152	8
Springfield Mass. Park St. C. C. ...	152	8
Miss Emily Smith ...	76	8
L. W. Keister ...	152	0
E. E. Bradly ...	45	10
Mrs. Bennet for Amherst Coll. Ladies ...	30	7
Miss G. M. Fairbank ...	57	14
,, Page ...	72	10
,, Peppard ...	39	8
Aurora, N.Y.S.S. ...	121	6
A. Friend ...	53	0
Church of the Pilgrims ...	91	3
Bennet ...	152	0
C. B. Stowell ...	608	0
Packard ...	145	0
A. Friend ...	25	0

Received by Dr. W. O. Ballantine.

Wheeler Specials ...	48	1
Mr A. S. Denis ...	30	6
,, E. A. Denis ...	30	10
Rollston S. S. ...	60	13

	Rs.	A.
Mr. Chas. F. Chase ...	30	7
Mrs. Stothert ...	100	0
,, Giles ...	15	0
Special Vote ...	15	3
Mrs. Paterson ...	15	14
Wheeler Cheque ...	2,173	13

SIRUR :—

Received by A. A. McBride.

Miss Boggs ...	45	10
5th Ave Minneapolis	228 12+113	3
	=341	15
Mrs. Ericson ...	33	0
Waseca S. S. ...	91	9
Mrs. Nicholsen ...	30	3
Auburndale S. S. ...	76	0
Pittsburg Friends ...	21	5
Friends ...	361	12
Dr. Byington ...	304	0
Mrs. Batchelder ...	45	10
Mr. Hartley ...	15	15
Mrs. Squiers ...	45	11
Christian Hearld ...	216	6
Miss Wheeler ...	792	1
Mr. Hunter ...	182	6
Waltham S. S. ...	30	6
Mrs. Gordon ...	76	0
Marlbro S. S. ...	30	7
Mr. Cooper ...	290	0
W. B. M. Jubilee Fund ...	1,500	0

WAI :—

Received by M. L. Sibley.

FOR ABBOTT HOME.

From Mrs Evans ...	72	15
,, Miss Frazer ...	30	7
,, ,, Laidlaw ...	3	0
,, Mrs King ...	90	1
,, Milwaukee Downer College ...	150	0
,, Mrs. Bozanquet ...	71	8
,, ,, Holman ...	71	12
,, Miss Wheeler ...	1,883	2
,, Rev. J. B. Primrose ...	210	0
,, Miss Abbott ...	28	12

FOR EVANGELISTIC WORK.

From Mr. E. D. Cahoon ...	305	3

Received by J. P. Gordon.

Westchester Church ...	$175	0
Mrs. Henwood ...	$25	0
Miss Soares ...	$1	0
A Friend ...	Rs.200	0

SHOLAPUR :—

Received by L. S. Gates.

From Bible Socity for Bible Women ...	132	0
From Miss E. Wheeler for orphans ...	1,149	6

Received for Boys' School, Sholapur.

1st Cong. Church Ipswich, Mass	152	0
Primary Department Park Cong S. S. Cleveland ...	12	2
Church of Christ, Atlanta ...	15	3
1st Cong S. S. Canandaigua..	66	2
Miss Margaret Nourse ...	58	0
,, Wheeler ...	1,686	0
,, Elizabeth Blum ...	106	9

DONATIONS—*continued.*

SHOLAPUR—contd.

Received by Miss Harding for Josephine Kindergarten.

	Rs.	A.
Friends in America ...	39	13
,, Pittsfield, Mass...	8	8
School Friends ...	150	0
Miss Fannie Thompson ...	182	6
An Indian Gentleman ...	3	0

Received by Miss Fowler.

Denetta Lowe ...	20	0
Evelyn Weisbrod ...	5	15
Ellington, S. S. ...	61	15
Friends at Hume ...	70	0
Munson. S. S. ...	61	0
Miss Crowell ...	45	12
Christian Herald ...	60	0
Brighton, S. S. ...	60	13
Mrs Buffington ...	196	6
,, Nutting ...	45	0
Miss Ayers ...	15	0
Miss Clara Keene ...	13	15
Sun Beams, C. E. ...	12	0
Westfield, S. S. 1st Cong. ...	19	3
Mr. Pestonji, Hyderabad ...	17	0
2 Brahmin Friends ...	2	0
Rawaji N. Ghandi ...	50	0
2 Brahmin Ladies ...	7	0
Miss Wheeler ...	1,158	13
Friends at Home, for Building a Teacher's Home ...	650	0

BARSI:—

Received by Mr. and Mrs. R. S. Rose.

Received in 1916.

Mr. Philip ...	3,600	0
D. H. D. ...	4	2
Chas. Walke, Esq. ...	5	0
Government Grant ...	58	0

Received, 1917.

Northfield, Minn., Cong. S. S.	$23	27
For Urdu Bible women ..	Rs. 4	0
Daji Mang, for Pangri schoolhouse ...	1	0
Government Grants ...	228	0

In addition to the above list of special donors, the Mission is grateful to the thousands of friends who through the regular appropriations of the American Board and Woman's Boards sustain its work and enable its missionaries to give their services to India "without money and without price." If ever a preacher, teacher or other mission worker is reproached with preaching Christianity for a salary, we would bid him reply, "Have *you* ever been asked to give a pie for my support? If not, why do you object to my serving my countrymen and yours without cost to them?" The foregoing lists of donations include the names of many Indians who have given generously for our work, but for the support of the bulk of its work, the Mission is dependent on the gifts of loving friends of humanity and of Christ, in America, and elsewhere.

Though the foregoing pages contain few appeals for gifts, we wish that those who read them would find on every page the appeal for larger resources to better equip and maintain the manifold work which the Mission is endeavoring to do for the people of India.

We are especially grateful to Miss Emily C. Wheeler, whose active work for the destitute children in our care brought to the Mission this year $7774, or Rs. 23,077, to the Government for grants-in-aid for our educational work continued even during this time of financial stringency, and to other agencies of which special mention cannot be made.

Name of Station or District.	No. of Outstations.	When Established.	Population of Field.	* Foreign Missionaries.										Native Force.									The Church, S. S. and C. E.							
				Ordained.	Unordained.	Physicians (Men).	Physicians (Women).	Single Women.	Wives.	Summary. Men.	Summary. Women.	Summary. Total under Appointment.	Special Workers.	Ordained Preachers.	Unordained Preachers.	Men Teachers	Women Teachers.	Bible Women.	Other Workers.	Summary. Men Workers.	Summary. Women Workers.	Summary. Total Workers.	Places of Regular Meeting.	Organized Churches.	Churches Entirely Self-supporting.	Net Increase, 1917.	Sunday Schools.	Sunday School Membership.	C. E. Societies.	C. E. Membership.
Bombay ..	1	1813	200,000	1	1	...	1	3	2	2	5	7	...	1	6	23	25	6	7	34	34	68	3	2	1	2	7	695	8	260
Ahmednagar ..	3	1831	34,000	3	2	...	2	5	4	5	11	16	1	11	5	105	30	12	34	131	66	197	5	2	2	23	21	1,443	6	332
Parner District ..	18	..	80,000	...	...	...	...	...	...	...	..	...	...	8	3	15	..	1	...	26	1	27	28	9	1	57	16	363	...	...
Kolgaon „ ..	14	1857	40,000	...	...	...	...	..	...	...	...	...	...	4	7	18	...	5		29	5	34	20	6	...	39	14	350	...	...
Jeur „ ..	10	1888	18,000	...	...	...	...	...	...	...	...	...	...	4	2	13	1	1	...	19	2	21	12	7	...	12	10	383	...	...
Vadala ..	43	1857	150,000	1	..	...	...	...	1	1	1	2	...	4	2	58	5	10	4	69	15	84	45	15	1	194	49	1,563	3	164
Rahuri ..	23	1860	75,000	1	...	1	...	...	1	1	1	2	...	4	9	30	5	5	1	43	11	54	27	10	1	20	23	962	6	237
Sirur ..	10	1841	88,000	1	...	...	...	...	1	1	1	2	...	1	5	16	10	7	1	23	17	40	13	4	1	46	11	282	5	124
Satara ..	5	1849	450,000	1	...	...	...	1	1	1	2	3	...	3	4	10	11	2	1	18	13	31	5	2	1	11	9	318	3	60
Wai ..	6	1892	80,000	...	1	1	1	2	1	1	3	4	...	1	4	11	7	3	4	18	12	30	1	1	1	4	14	500	3	51
Sholapur ..	11	1862	420,000	2	...	...	...	3	2	2	5	7	2	5	5	34	28	4	45	74	47	121	9	5	1	36	18	711	15	508
Barsi ..	8	1912	80,000	1	..	...	...	...	1	1	1	2		1	4	5	1	1	1	11	2	13	13	3	...	18	12	406	1	25
On furlough ..	...	...	...	1	1	...	...	3	2	2	5	7	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Totals for 1917 ..	152	...	1,715,000	12	5	2	4	17	16	17	35	52	3	47	56	338	123	57	98	495	225	720	181	66	10	440	199	7,976	50	1,759
Totals for 1916 ..	151	...	...	...	...	...	...		...	...	...	52	...	43	44	309	135	45	32	423	185	608	159	65	9	185	192	7,884	...	

Some missionaries will be counted in more than one column.

District.	Names of the Churches	Year of Organization.	Pastors and others in charge of Churches at the end of the Year.	Communicants.													Baptized Children.		No. of Catechumens.	Total of Christian Community (baptized Communicants, children and Catechumens).	No. of literate persons.	No. of places of regular meeting.	Villages in which Christians live	Contributions.	
				No. at beginning of year.	Added during year			Removed during year.				No. at end of year.													
					From baptized children.	Confession. From non-Christians.	By letter.	Total received.	Dismissed by letter.	Died.	Excommunicated.	Struck off for absence.	Total removed.	Male.	Female.	Total.	Baptized during year.	No. now on roll.						For Church expenses.	For other work.
Nagar Bombay	Bombay ..	1827	Rev. John Malelu ..	348	13	1	11	25	5	9	...	10	24	198	151	349	26	245	36	660	348	12	4	1,707	1,555
	Lalitpur ..		,, John Malelu ..	29	1	.	...	1	...	..	...	..	...	16	14	30	5	24	3	57	17	1	6	39	...
City	Ahmednagar ..	1883	Rev. V. R. Chandekar and Rev. R. Sathe.	1239	9	...	6	15	6	..	...	...	6	532	716	1248	43	131	...	1,679	1,000	2	1	1,539	249
	Ahmednagar 2nd ..	1892	Church Committee ...	185	4	1	12	17	2	1	...	..	3	120	79	199	6	77	18	294	175	3	4	327	26
Rahuri	Khokar ..	1855	Rev. R. Gorde ..	67	...	..	..	...	...	...	...	...	...	34	33	67	7	80	77	224	15	5	5	58	..
	Shingve Naik ..	1855	,, R. Bandelu ..	82	...	...	1	1	...	...	...	...	...	43	40	83	5	114	40	237	20	1	4	40	..
	Rahate ..	1858	,, G. Lokhande ..	151	...	3	..	3	..	..	...	...	...	90	64	154	12	106	45	305	45	1	10	58	...
	Vambori ..	1860	,, R. Bandelu ..	86	...	...	...	7	...	...	...	18	18	43	32	75	17	101	25	201	30	5	5	58	...
	Rahuri ..	1861	,, W. O. Ballantine	270	..	10	..	10	...	1	...	...	1	154	125	279	29	239	35	553	115	4	5	421	..
	Katurad ..	1886	,, R. Bandelu ..	54	...	...	...	...	...	1	...	2	3	24	27	51	...	47	10	108	6	1	1	42	...
	Bahamni ...	1899	,, R. Bandelu ..	114	...	...	...	...	...	...	...	...	...	60	54	114	10	42	110	266	14	2	2	5	...
	Baragaon Nandur ..	1900	Mr. D. Salve ..	81	...	...	...	...	...	...	...	21	21	38	22	60	...	36	21	107	20	1	2	37	...
	Belapur ..	1901	Rev. R. Gorde ..	93	4	37	...	41	...	...	...	7	7	61	66	127	4	123	43	293	50	3	3	88	...
	Chitali ..	1914	,, Lokhande ..	134	10	10	8	28	...	...	...	20	20	94	48	142	8	68	15	225	58	3	3	63	...
Sirur	Sirur ..	1855	Mr. S. R. Dongre ..	106	...	2	14	16	6	1	...	..	7	57	58	115	12	86	78	279	97	2	5	516	102
	Pimpalner ..	1902	,, L. Shinde ..	17	5	1	...	6	...	...	...	...	...	13	10	23	...	12	32	67	5	2	2	25	...
	Palwa ..	1908	,, M. Y. Khisty ..	40	...	4	2	6	2	...	...	...	2	31	13	44	6	32	23	103	12	4	4	45	..
	Ranjangaon ..	1913	,, J. Kasote ..	34	...	25	4	29	...	2	...	...	2	33	28	61	11	25	28	114	14	5	4	53	...
Satara	Satara ..	1855	Rev. P. V. Makasare ..	96	1	3	...	4	5	...	2	8	15	42	43	85	5	53	6	144	120	1	3	639	23
	Koregaon ..	1904	Rev. G. T. Gaikwad ..	21	...	...	...	...	...	...	...	...	...	12	9	21	1	22	3	45	20	4	5	80	...
Ahmednagar	Chanda ..	1856	Rev. P. V. Gorde ..	127	...	...	...	...	...	2	...	...	2	63	60	123	5	81	47	253	25	3	4	100	31
	Pachegaon ..	1858	,, K. R. Bival ..	109	...	...	...	...	...	...	2	..	2	49	58	107	...	56	15	178	30	2	2	75	17
	Deigaon ..	1858	,, T. S. Dethe ..	364	4	8	...	12	...	2	...	...	2	188	186	374	4	321	78	773	250	10	11	150	49
	Shingave Tukai ...	1860	,, P. V. Gorde ..	211	...	...	...	...	...	11	...	...	11	113	87	200	...	109	23	332	22	3	7	100	...

	Shivkheda	..	1887	,, J. S. Hivale	..	515	22	8	2	32	..	1	..	..	1	190	158	348	13	182	40	570	30	3	17	150	..						
Vadala	Vadala	..	1890	,, J. S. Rahatol	..	414	10	..	..	10	5	1	..	35	44	177	206	383	4	104	162	649	367	2	7	515	15						
	Mukundpur	..	1893	,, J. C. Salave	..	76	..	..	7	7	..	1	..	..	1	43	39	82	..	64	25	171	12	3	6	150	..						
	Avhana	...	1896	,, J. G. Hivale	..	184	38	27	2	62	..	6	..	..	6	135	105	240	41	168	40	442	30	3	32	150	..						
	Nevasa	...	1901	,, J. C. Salave	..	123	..	1	..	1	..	..	..	..	..	53	71	124	..	103	25	252	12	2	10	150	..						
	Kharwandi	..	1902	,, K. R. Hivale	..	33	4	..	2	6	..	..	..	..	..	18	21	39	..	10	..	49	15	1	1	75	..						
	Khavata	..	1903	,, P. V. Gorde	..	52	..	..	..	..	..	4	..	..	4	30	18	48	..	36	11	95	4	1	2	69	..						
	Pimpri	..	1911	,, B. M. Aukaipagar	...	237	..	132	2	134	..	7	..	..	7	211	153	364	86	233	175	772	21	9	14	300	..						
	Tamaswadi	..	1912	,, K. R. Hivale	..	104	..	..	..	..	..	1	..	..	1	50	53	103	..	64	5	172	3	1	4	75	..						
	Bhenda	..	1914	,, T. S. Dethe	..	52	5	1	..	6	..	1	..	..	1	34	23	57	..	15	15	87	29	1	2	101	..						
	Parner	...	1856	Rev. R. R. Suryavanshi	...	37	..	..	..	..	..	..	..	..	..	23	14	37	..	21	10	68	30	2	4	60	..						
	Jambgaon	..	1879	,, B. S. Hivale	..	69	..	10	..	10	..	3	..	4	7	59	13	72	2	37	20	129	28	7	7	96	..						
	Hingangaon	..	1888	,, R. M. Londhe	...	74	..	4	..	4	..	1	..	..	1	46	31	77	3	39	13	129	26	1	5	100	..						
	Kanhur	..	1888	,, B. B. Gorde	..	63	1	1	..	2	3	1	..	..	4	39	22	61	2	31	14	106	12	3	6	89	..						
Parner	Dhavalpuri	...	1892	Mr. K. A. Bhosle	..	60	..	..	..	..	..	..	..	..	..	41	19	60	..	29	8	97	12	1	3	14	..						
	Hanga	...	1897	Rev. L. S. Hivale	..	76	..	22	..	22	..	1	..	..	1	62	35	97	..	48	30	175	40	5	6	203	..						
	Nimbalak	..	1908	Rev. T. S. Sonavane	...	83	..	8	...	8	..	1	..	..	1	46	44	90	..	51	12	153	12	4	4	22	...						
	Astegaon	..	1908	,, B. P. Umap	...	30	..	11	..	11	..	1	..	..	1	22	18	40	..	15	10	65	8	2	2	8	..						
	Chas	..	1911	,, T. B. Gaikwad	..	64	..	15	..	15	..	..	..	..	..	46	33	79	2	18	15	112	15	3	4	58	..						
	Kolgaon	..	1857	Rev. V. C. Uzagare	..	88	..	6	..	6	..	..	..	..	..	52	42	94	..	54	11	159	22	4	5	35	..						
	Khandala	..	1878	,, D. K. Uzagare	..	52	..	7	4	11	..	..	..	2	2	39	22	61	2	21	20	102	16	4	4	25	..						
	Mirajgaon	..	1893	,, B. Bhosle	..	54	..	3	..	3	..	..	..	..	..	25	30	55	..	23	18	96	15	3	4	70	..						
Kolgaon	Hivre	..	1900	,, D. K. Uzagare	..	71	..	2	..	2	..	..	..	..	..	52	21	73	3	37	25	135	20	4	4	25	..						
	Valki	..	1900	,, D. K. Uzagare	..	44	..	22	..	22	..	..	..	..	..	19	22	66	..	31	20	117	15	3	3	25	..						
	Ralegan	...	1913	,, E Ghodke	..	57	..	..	..	..	..	..	..	1	1	34	22	56	..	34	15	105	11	2	1	27	..						
	Sholapur	..	1864	Rev. T. S. Bhonsle	..	692	26	10	4	39	7	..	1	..	8	331	389	723	48	422	150	1,295	380	3	7	831	214						
	Angar	..	1886	,, D. V. Bhambal	...	43	..	11	..	11	..	2	..	..	2	34	18	52	4	26	7	89	14	3	7	3	..						
	Madhe	..	1886	,, P. K. Ravade	..	29	..	2	..	2	..	..	..	..	..	18	13	31	3	14	5	50	3	1	5	1	..						
	Shetphal	...	1886	,, P. K. Ravade	...	15	..	..	..	..	..	2	..	..	2	6	7	13	..	9	1	23	6	1	4	1	..						
Sholapur	Sholapur 2nd	...	1901	Mr Bhikaji Ohol	..	24	1	2	..	3	..	2	..	5	7	7	13	20	..	9	12	41	20	1	1	46	..						
Wai	Wai	...	1872	Rev. K. H. Gaikwad	..	105	9	1	..	10	2	3	..	1	6	42	67	109	12	107	36	256	210	1	9	477	297						
	Shendi	...	1888	Rev. Anaji Kshirsagar	..	34	..	..	..	..	..	..	..	..	..	15	19	34	1	45	6	85	24	2	2	26	..						
	Jeur	..	1888	,, B. P. Umap	...	59	..	2	..	2	..	6	..	..	6	38	17	55	..	53	4	112	42	1	1	24	..						
	Vadgaon	..	1888	,, R. D. Gaikwad	..	47	1	6	5	12	..	..	..	..	..	23	36	59	4	45	5	109	36	1	2	33	..						
Jeur	Pimpalgaon	..	1892	,, B. G. Bhingardive	..	46	4	..	..	4	..	2	..	1	3	26	21	47	2	51	4	102	44	2	2	33	..						
	Bahirwadi	..	1896	,, B. G. Bhingardive	...	83	..	1	..	1	2	1	..	..	3	48	33	81	..	51	6	138	40	2	2	29	..						
	Savedi	...	1901	,, R. Sathe & Mr. S. Bhosle		30	..	2	..	2	..	2	..	..	2	12	18	30	4	35	7	72	32	2	2	17	..						
	Dongargan	..	1914	Jeur Committee	...	73	7	1	..	8	..	3	..	..	3	16	32	78	1	38	4	120	30	2	2	22							
	Dhotre (including Barsi).		1874	Mr. S. K. Sasane	...	56	..	2	14	16	2	1	..	..	3	34	35	69	11	68	5	137	28	7	7	111	16						
Barsi	Watwad	..	1875	,, V. M Dethe	..	98	..	6	..	6	..	2	..	..	2	53	49	102	15	45	10	157	42	4	11	47	6						
	Manjari	..	1902	,, Y. S. Navagiri	..	25	1	3	..	4	..	1	2	..	3	12	14	26	9	19	2	47	12	2	5	18	3						
				Totals for 1917..		..	182	434	103	719	47	88	7	137	279	1494	4098	8592	498	3062	1922	15,576	1,306	181	328	10,629	2,603						
				Totals for 1916		8152	..	..	..	..	..	..	..	..	..	4274	3873	8152	350	3089	1209	11,450	3,756	..	241	11,416	..						

NAMES OF SCHOOLS AND DISTRICTS	Theological and Training Schools	Students	Secondary Schools	Boys	Girls	Total	Primary Schools	Boys	Girls	Total	Kindergartens	Boys	Girls	Total	Others under Instruction	Total under Instruction	Number of Christian Boys	Number of Christian Girls	Number of Non-Christian Pupils	Number of Boarding Pupils	Amount of Fees	Amount of Government Grants	
																					Rs.	Rs.	
Bombay—																							
High School	..	..	1	37	15	52	1	25	41	66	1	5	9	14	..	132	47	63	22	120	2,225	3,401	
School for the Blind	...	..	..	..	..	..	1	12	21	33	..	..	..	..	*28	56	28	27	1	50	..	2,892	
Clarke-Abbott School	...	..	..	..	..	..	1	33	..	33	1	16	..	16	..	49	41	..	8	36	54	..	
Ahmednagar—																							
Theological Seminary	..	1	10	..	..	..	..	..	..	..	..	..	..	..	..	10	10	..	..	..	..	..	
Union Training School	..	1	39	..	..	..	1	86	2	88	..	..	..	..	..	127	110	2	15	46	..	4,108	
High School	..	..	..	1	287	287	1	121	..	121	..	..	..	..	..	408	140	..	268	150	5,193	4,972	
Sir D. M. Petit School	..	..	..	..	..	..	..	..	..	..	..	..	..	..	*117	117	71	26	20	..	..	9,590	
Am. Deccan Institute	..	..	..	..	..	..	..	..	..	..	..	..	..	..	*25	25	25	..	..	..	..	..	
Girls' Boarding School	...	..	..	1	..	105	105	1	..	144	144	1	11	37	48	*23	320	11	297	12	178	..	4,934
Bible Training School	..	1	18	..	..	..	..	..	..	..	..	..	..	..	..	†25	43	..	28	15	15	..	..
Nurses' Training Class	..	1	14	..	..	..	..	..	..	..	..	..	..	..	..		14	..	14	..	..	..	..
Sholapur—																							
Boys' School	..	..	..	1	25	25	1	65	..	65	..	..	..	..	..		90	80		10	55	..	1,789
Woronoco Girls' School	...	..	..	..	..	..	1	..	98	98	..	..	..	..	..		98	..	95	3	80	..	689
Kindergarten and Training	..	1	10	..	..	..	..	..	..	..	1	40	41	81	..		91	36	50	5	10	..	253
Criminal Tribes Settlement	..	..	..	..	..	..	3	298	260	558	..	..	..	..	..		558	..	..	558	..	..	..
STATION AND COMMON SCHOOLS.																							
Bombay	..	..	..	..	..	..	6	191	162	353	..	..	..	..	..		358	7	7	339	..	358	1,442
Ahmednagar	..	..	..	..	..	..	7	91	252	343	..	..	..	..	..		343	23	12	308	..	..	974
Kolgaon	..	..	..	..	..	..	14	275	59	334	..	..	..	..	..		334	40	30	264	..	..	529
Parner	...	..	..	..	..	..	16	263	83	346	..	..	..	..	..		846	60	28	258	..	..	716
Jeur	..	..	..	..	..	..	10	180	66	246	..	..	..	..	..		246	54	44	148	..	..	431
Vadala	..	..	..	1	84	84	45	1038	376	1414	1	28	23	51	..		1,549	425	273	851	..	..	2,724
Rahuri	..	..	..	1	25	20	45	25	384	141	726	1	23	32	55	†35	860	269	82	509	135	189	2,906
Sirur	..	..	..	2	19	9	28	8	148	57	205	1	7	23	30	†1	264	58	47	159	86	251	2,603
Satara	..	..	..	1	30	18	48	7	140	109	249	2	42	21	68	..	360	25	30	305	28	453	1,153
Wai	..	..	..	..	..	..	..	10	243	155	398	..	..	..	..	†18	386	37	36	313	6	27	1,110
Sholapur	..	..	..	..	..	..	..	15	354	198	552	..	..	..	..	..	552	4	4	544	..	..	740
Barsi	..	..	..	..	..	..	..	5	109	54	163	..	..	..	..	†14	177	11	7	159	..	..	228
Totals	..	5	91	9	507	167	674	179	4226	2278	6504	9	172	186	358	281	7,908	1,612	1,202	5,094	995	8,750	48,384
Totals for 1916	..	4	69	11	644	229	873	179	4296	2389	6685	..	..	..	..	199	7,930	..	..	4,700	1,034	8,019	49,411

American Marathi Mission



REPORT FOR 1918

80
ZM3A
8

INDIA IN 1918

1918 saw increasing proofs of India's loyalty to the war. Government was able to raise large levies, both combatant and non-combatant; native princes contributed handsome donations of men and lakhs of rupees were invested in war bonds and certificates. The glorious part taken by Indian troops in the final stages of the war, especially in the collapse of Turkey, is now world-history. Relief organisations, supported by voluntary subscriptions, continued their work among the troops, chiefly in India and Mesopotomia. Comforts and reading matter were supplied, hospitals were visited, missing men were located, convalescent homes were opened, and entertainment was provided, not only for the sick and wounded, but for the large numbers of men at various fronts, in training camps, and en route for various destinations.

The news of the signing of the armistice called forth wild enthusiasm all over the land. In Hindu temple, Mohamedan mosque and Christian church alike, prayers of gratitude were offered for the victory of the Allies.

One of the most vital effects of the war on India is a growth in the consciousness of national importance. This expresses itself in increasing demands for self-Government, among which, of course, the cry for Home Rule is loudest. At the end of last year Mr. Montague, Secretary of State for India, visited India and received deputations from all classes of the community. He and the Viceroy, Lord Chelmsford, then worked out a scheme of reforms which was recently published under the name of the "Montague-Chelmsford Proposals for Indian Constitutional Reform." The publication of this scheme showed up the great variety that exists in the people's aspirations. The consensus of the best opinion, both Indian and European is that the proposals are wise, benevolent, statesmanlike and eminently practicable, as they provide for the gradual delegation of power to the Indians.

The extreme Home Rule party, however, headed by Mrs. Besant, raised a cry of disappointment and protest, because it had hoped for a definite promise of autonomy within a short time.

As the great masses of India are still illiterate, Home Rule at present would mean the rule of India by the few educated classes—chiefly Brahmins; and that such a condition would not be well acceptable to the country as a whole is abundantly clear from the Anti-Home Rule Movement which consists almost entirely of non-Brahmins. After all, it is a question of time. Few people deny India's right to expect autonomy some time in the future; but it would seem impossible to have a just representation of all classes of the community until every individual, irrespective of caste, has equal facilities for education and citizenship.

In spite of war conditions, epidemics and famine, there has been much general progress in India. Education specially is spreading rapidly. Government continues its liberal grants-in-aid to all schools and colleges, irrespective of creed or caste, that comply with Government regulations. In native states also the educational budget is assuming larger proportions. The report of the state of Hyderabad which was formerly very backward in educational matters is staggering. No fewer than 1,324 primary schools were opened, an Urdu University was established with a bureau for the translation of text-books into Urdu, and the number of co-operative credit societies increased from 54 to 265.

The caste question is also to the fore. Well-known high-caste men have taken part in public inter-caste dinners; a bill has been brought before Government to legalise inter-caste marriages; and interest in and work for the depressed classes is increasing.

There is a remarkable growth in the spirit of social service. In the influenza epidemic, doctors gave their services free, schools were turned into hospitals, municipalities provided free medicines, and the general relief work was carried out largely by voluntary workers.

More important than these facts and, we truly believe, partly responsible for them, is the great fact that the leaven of Christianity is at work throughout the land. In some districts, mass movements embarrass the missionaries and the Christian workers with opportunity. Intellectual young men sometimes betray an astonishing knowledge of the teaching of Christ. Some of them openly acknowledge their reverence for Him: many secretly worship Him. Millions still sit in darkness, but many have seen a great light. The uplift of India is a tremendous problem, and the most potent factor in its solution, whether acknowledged or not, is the spirit of Christ and the true democracy of Christianity.



Let there be Light!


BAY
OF
BENGAL
ARABIAN
SEA
BOMBAY
POONA
AHMEDNAGAR
NYDERABAD
GOA
BANGALORE
MYSORE
MADRAS
MADURA
JAFFNA
TICORIN
CEYLON
RANGOON
RAHURI
VADALA
AHMEDNAGAR
BOMBAY
SIRUR
POONA JUNCTION
DHOND JUNCTION
BARSI
MAHABALESHVAR
WAI
SHOLAPUR
SATARA
20
15
10
70
75
80
85
90

54905

David the king said,—The work is great ; for the palace is not for man, but for the Lord God. Who then is willing to consecrate his service this day unto the Lord ? Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord ; and David the king also rejoiced with great joy, and said, Blessed be Thou, Lord God of Israel our Father, for ever and ever. Thine, O Lord, is the greatness, and the power and the glory, and the victory, and the majesty : for all that is in the heaven and in the earth is Thine : Thine is the Kingdom, O Lord, and Thou art exalted as Head above all.

From 1 Chron., Chap. 29.

CONTENTS.

Page.

India in 1918
Fundamental Facts and Figures

More Men and Ammunition Please ! 1

The Mission in 1918 3

The Church 6

Evangelistic Work 12

Work for Women 17

Education:

Training Schools 22
High Schools 24
Station and Boarding Schools 25
Common Schools 31
Industrial and Kindergarten Departments 34

Special Institutions:

Criminal Tribes Work 36
Work for the Blind 37
Work for Lepers 38

Work for Young People:

Sunday Schools 40
Christian Endeavor 41
Physical Training and Scouting 41
Girls' Club 42
Y.M.C.A. and Y.W.C.A. 43
The Pocket Testament League 43

Medical Work 44

Literary Work 47

Interesting Incidents 48

Stations, Missionaries and Work of the Mission 51

Donations 53

Statistics 57

FUNDAMENTAL FACTS AND FIGURES.

THE American Marathi Mission was founded in 1813, being the first American Christian Mission established in India, and the first Mission of any denomination permanently established in Western India. It aims to work for the welfare chiefly of Marathi-speaking people in some districts of the Bombay Presidency. It is supported and directed by the American Board of Commissioners for Foreign Missions of Boston, and its associated Woman's Boards, and the funds for its support are largely contributed by the Churches known as Congregational in the United States.

On its staff of workers at the end of 1918 are 38 foreign missionaries on active service, 9 being on furlough. Of these, 12 are ordained ministers, 3 unordained educators, 2 men and 3 women physicians, 1 nurse, 16 single and 15 married women. Its Indian staff numbers 655, of whom 43 are ordained ministers, 58 unordained preachers, 286 men and 112 women teachers, 65 bible women, and 94 others in various occupations.

There are 67 organized churches, with 8331 communicants and a total Christian community reckoned at 15,270; 384 were added in 1918. There are 194 Sunday Schools with 5893 pupils, and 45 Christian Endeavor Societies with 1428 members. The Church contributions were Rs. 11,485 for Church expenses, and Rs. 2,631 for missionary and other work, a total of $4705.

The Mission maintains in all 202 schools of various grades, with 7397 pupils, 4668 boys and 2729 girls, 4184 being non-Christians. It received in 1918 grants from Government amounting to Rs. 48,990 ($16,330).

Mission Officers for 1919 :—

Chairman : Rev. Edward Fairbank, Vadala, *via* Vambori.
Secretary : Rev. William Hazen, Byculla, Bombay.
Treasurer : Rev. Arthur A. McBride, Sirur (Poona District).

Report of the American Marathi Mission FOR 1918.

MORE MEN AND AMMUNITION, PLEASE!

THE close of 1918 finds the war practically over. Now, in a new era of Peace, the world will have time to turn its attention to other problems. Please consider India one of the most pressing of these problems. Please consider it YOUR problem.

In the war, men and ammunition were urgently needed and both were willingly supplied. Why? Because you realised that the war was YOUR war, and that if you could not be one of the fighters, it was at least your duty and privilege to supply with the required ammunition the men who could go. Equally so, the war that we are waging in India is YOUR war. It is surely a struggle against evil and for the cause of liberty. It has been going on so long and so slowly that you have perhaps become accustomed to the thought of it. We at the front, however, realise its magnitude and its insistency. We know that it is a grim duel between good and evil, between light and darkness, between liberty and bondage. And we know that we are terribly handicapped for want of men and ammunition. We can barely hold the present line, and cannot possibly launch out new attacks at hundreds of strategic points that offer great hopes. Can you picture a few of these points?

Here is a village with a few Christian families, but there is no one to shepherd them; so they are in imminent danger of lapsing into the heathenism around them.

Here is a handful of "enquirers," men and women who have heard a little about Christianity and are interested enough to want to know more, but—there is no one to instruct them.

Here are valuable institutions of many years standing ready for extension of activities and influence, but—the missionary staff is wholly inadequate.

Here is a particularly clever and earnest boy who ought to go to college, train as a pastor, doctor or lawyer, and then devote his life to his fellow-Indians, but—there is no money to pay his expenses.

Here is a long line of orphans offered to the missionaries, nay, thrust upon them. They ought to go to our boarding schools and be brought up as useful Christian citizens, but—where is the money to support them ?

Here are pathetic figures, the lame, the blind, the diseased, besieging an evangelistic missionary on tour ; and he gives them what simple remedies he can. For over 20,000 square miles in his district there is no medical mission work. Such work, even on the simplest lines, would open thousands of hearts and homes to the evangelist's message, but—neither medical missionary nor Indian dispenser is available.

Here is a whole section of a criminal tribe pleading for Christianity, pleading for instruction and baptism, but—no one can be spared to teach them, so they have to be turned away.

These are a FEW of the needs !

You have in these recent days realised what "service" means—the value of every individual to his country, to the world. Oh, that a fraction of the energy and enthusiasm, the service and sacrifice, the men and money devoted to the war might be diverted to India ! We fighters on the field are conscious of the immense privilege that is ours in being here in the exhilaration of the fight ; and we pray God to make that privilege so plain to many of you that you will hear the call of India and feel impelled to come and claim the glorious right of dedicating your life to this high calling.

You have had a vivid vision of what suffering and sorrow mean. We beseech you not to switch off the searchlight of your sympathy, but to focus it on the suffering and sorrow of your Indian brothers and sisters. If, for various reasons, you are denied the privilege of personally fighting for them here, you can certainly claim a share in supplying the men and money. A little help goes a long way and is fraught with immense possibilities, from a dollar-a-month bullet to a downright cannon-ball of $1,000 ! Help your fellowmen by helping us, and so join the vast army of those who love India, who serve India, and who hope to see her one day a shining jewel in the Master's crown !

THE MISSION IN 1918.

Personal Record—The mission circle was very much depleted by furloughs—no fewer than nine grown-ups and seven children having sailed for America during the course of the year. Mr. and Mrs. A. H. Clark and three children left Colombo on February 16th and expect to be at home some years; Dr. and Mrs. Beals, their four children, and Miss Fowler, Miss Gordon, Miss Harris and Dr. Proctor left Bombay on April 15th for furlough; while Mr. Lindstrom, having completed his term of three years in the Mission, left on September 29th for Y.M.C.A. work in Mesopotamia. We very much hope that after further study and preparation at home Mr. Lindstrom will return to us as a permanent missionary.

We were glad to welcome Miss Nugent who returned from furlough on August 6th and resumed work in Satara, Dr. Gurubai Karmarkar who arrived in Bombay on September 29th after her visit to America for the Jubilee of the Woman's Board, and last, little Leslie Frances McBride who was born in Ahmednagar on September 17th.

Several changes took place in the location of missionaries. In June Mr. and Mrs. Picken went to Ahmednagar, Mr. Picken for English teaching in the Boys' High School and Mrs. Picken for Medical work; Mr. and Mrs. Hazen resumed charge of the High School in Bombay and Miss Picken took over Miss Gordon's schools in Wai. Mr. Nilkhantrao Dhalwani who had been studying in America for seven years returned to India in May, and the Mission was glad to secure him for evangelistic work in Satara. We regret that he does not feel able to continue this work next year.

There have been many vicissitudes both in the mission circle and in the Christian community. Mrs. Beals had a severe illness in February but was able to proceed on furlough in April. Mrs. Edwards had an attack of heart trouble in Bombay in March, and her condition at Mahableshwar during April and May was critical. After spending the Rains in Satara she returned to Bombay where she will gradually resume her activities. The Mission records its profound gratitude to God for sparing the lives of these two valuable missionaries and for preservation of its circle intact during the ravages of the influenza epidemic.

During mission meetings in October the sad news came of the death, from influenza, of Mr. Vishvasrao Karmarkar who was studying in America with a view to joining our Mission. We feel that his death is a personal loss as well as a loss to our future work and our hearts go out in deep sympathy to our beloved Dr. Gurubai.

Sickness and Famine—1918 as a whole has been one of the most trying years ever experienced by any of our missionaries. The war had caused an abnormal rise in the price of the necessities of life, and

on top of this came a failure of rain and therefore of crops. The cost of living rose higher and higher while incomes remained practically stationary. When the people were thus reduced to extreme want the influenza broke out and raged in Western India, first in June and then much more severely in September and October. It was of a virulent type usually followed by pneumonia, and it claimed thousands of victims from all classes of the people. Not one of our stations escaped the scourge, and we have lost many of our finest Christians, including valuable workers—pastors, teachers, nurses and bible women. Missionaries were obliged to drop all their usual lines of work and act as doctor, nurse and even grave-digger. The following words surely come from the hearts of those who have lived through terrible times and are looking forward to further difficulties.

Mr. Felt writes—"Since June we have been waiting for the rain, which never came. The pinch of famine has been increasingly felt and gradually all our strength and attention is being turned into channels of relief. Christian communities are being depopulated as their members go away to find work and food. All forward plans must come to a standstill. Teachers and pastors, at best underpaid, find it very difficult to give their best to their work when they have not enough to eat, and are distressed by debts, which they cannot escape contracting. On top of this dread and hardship has come the epidemic of influenza, taking away hundreds of our Christians, leaving scores of orphans and producing great physical weakness and want. Seven of our experienced workers have been taken and the wives of four others. Poor India, so prone to calamity, and in some ways so ill-fitted to face the resulting suffering!"

Dr. Ballantine writes—"During the influenza epidemic not one family has escaped sickness and there have been many deaths. We do not know how to replace the experienced and reliable teachers who have died. There has been no time of difficulty in all the years we have been here like the present. In the villages the condition is still terrible. In one place the catechist pointed out twelve graves made near his house in which his dead were buried. In another place bodies were simply taken outside, there being no one strong enough to dig a grave. In some houses every member of the family has gone, or sometimes a small baby has been left alive with no one to care for it.

"Now famine is pressing closer every day and unless some work opens soon many more will die. What shall be done with a young widow who has five little children, the youngest a week old when the father died? Who can feed and clothe the long procession of orphans, a line which grows longer and more pitiful every day?"

Yet in the midst of unprecedented hardships it has been abundantly

clear, not only that God had a special message for His Indian people, but that many of them were grasping it and taking it to heart. They have got an entirely new idea of brotherhood, of social service and of mutual dependence that nothing but personal suffering and bereavement could have taught them.

Mrs. Hume writes—"Most of the bible women were attacked and although there were no deaths among them there were deaths in their families. Sorrow and weakness had to be borne. The unprecedented high prices of food and clothing have made this sorrowful situation doubly hard. But our good God's hand is in all the suffering. This is the lesson that the bible women have learned and by having this experience they are better able to sympathize with and console those non-Christians who had like terrible experiences."

Mrs. Sibley writes—"The Abbott Home had its time of chastening when more that half the inmates were ill (some of them seriously so) with influenza. Our Father mercifully spared them all, and the close of the year finds them well, and grateful for His great goodness. The widows not attacked were very helpful in caring for the sick. When the nurses fell ill, these women were put in charge of the women's ward in the Hospital. For weeks they nursed the sick night and day, and cared for the little babies whose mothers were too ill even to feed them. This experience has been a spiritual blessing and the women have learned anew the joy of fellowship with Christ in service. We are in sore need of funds to feed the widows and orphans."

Mrs. L. S. Gates writes—"The effect the disease had upon our people was noticeable. They seemed so sympathetic and helpful. There was no panic but a quiet feeling of dependence upon the will of the Heavenly Father which was delightful to see. The most menial tasks were not scorned, and there was a universal desire to help. One special cause for thanksgiving was that many who feared death at first, at the end seemed so happy to go. Two young teachers watching at the side of a third said—We are not afraid to die now, we did not realize it was such a beautiful thing."

Another cause for gratitude is the growth of friendly relations between missions of different denominations. War, disease and famine are creating bonds of sympathy and of mutual help and forbearance unknown a few years ago.

Dr. Hume writes—"Gratifying illustrations of a growing spirit of Christian brotherliness occurred in 1918. On three occasions the missionaries, Indian clergymen and a considerable number of Indian Christians of the S.P.G. Episcopal Mission cordially joined in meetings for prayer in the First Church of the American Mission, Ahmednagar. Such an experience of fellowship had never occurred before."

The news of the signing of the armistice was received in India with deep gratitude and did more than anything else could have done to relieve the strain of the times. Even the prospect of famine is robbed of some of its horrors, for Government and the public alike will be able to devote many of their resources to the situation in India. In the end of November and in December some tardy rain fell in a few localities but not sufficiently to affect the general economic stress. The situation is critical in the extreme ; but our hearts go out to God in faith that He who has wrought such wonders upon the earth and used the wrath of man and the horrors of war for His own glory and for the future good of the world, can and surely will guide us through whatever difficulties the future may have in store for India and for ourselves.

Christian Children Celebrate the Armistice.



THE CHURCH.

A PICTURE.—On the Sunday after Thanksgiving, an expectant crowd waits in front of the outcaste Christians' church, which stands outside the city wall of a certain Indian village. Music is heard approaching, and a dozen Hindus led by a huge torch and dancing fantastic steps to the beating of drums and the clanging of cymbals issue from the village gate, pass by the temple of Maruti, their own monkey god, and halt before the Christian church. Here a good-looking man of Maratha caste distributes sweetmeats to the despised Christians, and the Hindu dance is taken up again in honor of the Christians' God. What can it mean?

The Maratha's little son lay dangerously ill during the recent epidemic. The frenzied father walked into town to see the Christian missionary, who gave him a bottle of cough mixture and a blessing, and prayed to the Christians' God to spare the child's life. The child recovered, and the father thus shows his gratitude when the missionary next visits that village. When asked by Hindu neighbours whether he would not have the celebration in front of Maruti's temple as usual, he replied with fine spirit, "I shall pay my vows before the temple of that God who was able to save my child's life!"

The chief end of all lines of mission activities, educational, evangelistic, medical and social, is the building up of a strong indigenous Christian community. The Church as far as it goes at present represents the realisation of that end. In India the family tie is one of the strongest factors that have to be reckoned with; family obligations, which may involve the sustenance of numbers of poor relations, are considered sacred; and the claim of the individual weighs little or nothing against that of the family. The Christian Church, as a central organisation drawing its members together by the bonds of sympathy and common interest is more and more assuming a "family" aspect; the duties of Christian brotherhood are being realised, and ideals of social service and self-sacrifice are being more and more emphasised. The recent epidemic of influenza did much to draw the

church-family bond closer, and famine conditions are calling forth much sacrifice and true charity. Poor Christians are giving of their little to help those who have less ; voluntary bands go out collecting money for the destitute, preaching in the villages, and persuading Hindus to come to church : while in one place, four members of the church raised a loan of Rs. 1000 on their own responsibility to buy grain and sell it to needy brethren at cost price.

Mr. Chandker, pastor of Ahmednagar First Church writes :—"We teach people to thank God for hard days rather than to speak against God or to complain and talk against our Christian brethren or the missionaries. My experience tells me that hard days increase our faith, love, and sympathy for the people and for God."

Kolgaon District—The semi-annual meeting of the churches of Kolgaon District in April brought together a goodly number of people who are interested in the spread of the Kingdom. Six months before they had promised about 150 rupees to be paid in April and September 1918. The leaders in the various towns of the District brought their gifts with joy and about one half of the promised sums were collected. The September instalment has not been paid. Many at that time had barely enough to keep soul and body together, and they had not any money to give away. These payments were by Church members not in the employ of the Mission. The regular workers in the District give a regular tithe in addition to the sum mentioned above. In many villages now people have gone to other parts of the conntry to earn a living. Schools have few children.

Compared with past years, few have come forward for baptism or admission to the churches. We must wait for another time for additions to the church membership. (*H. Fairbank*)

The Parner District—"Excepting financial responsibility, the Parner District, which is the Western section of the Ahmednagar Collectorate, was superintended by Mr. R. S. Modak. In 1919 he is to carry even the financial responsibility." (*R. A. Hume*)

Mr. Modak writes—"If it were not for the unceasing guidance of my Lord I would never have been able to carry on for a year such a great work as is in the Parner district. Considering my unworthiness I was afraid at the end of the last year to succeed a great man like our beloved Dr. Hume. I thankfully acknowledge the encouragement and help so readily given by Dr. Hume from time to time as need was felt. Amidst this terrible famine and the cruel pestilence of influenza all the mission workers in the district and some of the village Christians have been during this year courageous and loyal to their Master. The observance of a special week of evangelism proved fruitful. An unregistered co-operative society was started for a church in the

district. Local donations obtained from Indians were very encouraging at such critical times. I feel the need of my leading in efforts for the Christian congregations in the district in order to help them to be more spiritual, to train them in selected companies to carry church responsibility, and to encourage them to carry on co-operative agriculture, weaving, village carpentry, tailoring, shop-keeping and such other occupations as would improve their financial condition. It is my desire and hope to enable these Christians to support their churches without pecuniary aid from the Mission or mission workers. May God help me and help others to help me in such efforts."

Vadala—Our church convention as usual was held in March. We had been working for it for several months previous, trying to stir the hearts of all the church members with a desire to attend, and to stimulate them to plan for a bigger offering than ever before. Quite a bit of enthusiasm was created, especially in villages where there were bands of singers. For weeks beforehand these were preparing their hymns for exhibition at the convention. And truly it was a stirring occasion. We were so proud to see row after row of men and women from the ordinary church members seated in the big church, more having come than ever before, I think. Many of them were so poor that the sacrifice of three days' wages meant a real act of devotion, a test which I feel sure would prove too great for most of our home Christians. The meetings covered two nights and one day, the nights being given up to singing by the different village bands which had come in, and the day sessions being devoted to speaking and devotional services and to the offering. The latter is the crowning feature of the day with us, and this year was no exception to the rule. Owing to the high prices of food and to the resulting hardship of our people the offering was less than before, about Rs. 100 in all. But even with this disappointment the convention was a grand success, stimulating the enthusiasm, community feeling, and spiritual life of our churches. (*E. W. Felt*)

Rahuri—Much good work has been done throughout the year in the churches. The usual evangelistic methods have been employed. Hindus have been interested enough to give generously, some to medical and others to educational work. Among these gifts are sites for two schools, Manori, and Mhaisgaon, also wood for building. Some of these gifts have been small but they have been received from the many and not from the few. (*W. O. Ballantine*)

Sirur—The church is making good progress under its new pastor, Rev. Sumantrao Dongre. The occasion of his ordination and installation was a very notable event in the history of the Sirur church. Under his direction bands of the school boys and teachers make

frequent visits to neighboring villages and wadis. Some new Sunday-Schools for non-Christian boys and girls were opened, and until influenza and famine conditions intervened they were flourishing under the voluntary work of some of the members of the Sirur church. The finances of the church are in a very satisfactory condition. They have met all bills when due and have paid out a considerable sum for charity and relief in these hard days. They have a comfortable surplus in the treasury. The pastor has been teaching the Sunday-School teachers class, the Inquirers class and also the Bible class for the larger boys in the Middle School. The spirit of unity and harmony is marked. (*A. A. McBride*)

Satara—Satara Church has been without a regular pastor the entire year. Until his return to Bombay, Mr. Hazen guided the activities of the church, superintended the central Sunday-School, and conducted church services. Since then, Rev. N. V. Tilak has been the preacher and has put much thought into making the church services distinctively Indian in their form of worship. (*H. H. Lee*)

Wai—The Sunday and week-day services of the church have been maintained regularly, with much spiritual interest. Except during the severe epidemic of influenza, in October and November, when whole families and some in every home were ill, the attendance has been most satisfactory. This time of anxiety and sorrow has brought all into closer fellowship. The well ones have ministered in every possible way to the sick ones. Their tender loving sympathy and thoughtful care have brought comfort to bereaved hearts. Three of our most loved members passed on to the Better Land.

The church was greatly quickened during the special evangelistic campaign early in the year, all attended and participated in the daily preparatory prayer services. In the actual witness bearing in the homes and villages there was much joyful, humble testimony. The power of the Holy Spirit was manifest in the deep impression made on the people by the simple story of what Christ had brought to them.

This is a great testing time for all ; never, even in famine times, have prices been as high as now. The Christians are facing the present and hard months to come with faith and patient courage—not yet has one asked to be excused from contributing his part toward church expenses. They know they cannot live long on what they receive, and already some are being affected by insufficient food ; all are practising strict economy in every way. With cheerfulness the day's work is faithfully done, while they, with child-like trust, look to our Father for the supply of their need. (*M. L. Sibley*)

Sholapur—The First Church of Sholapur has shown a commendable spirit in co-operation, helpfulness toward the pastor and toward

one another in distress and sickness. Thus the Church has grown in unity and strength. The visit of Sadhu Sunder Singh was uplifting, and some results are abiding. Many have testified to a complete change in their ideas of prayer. It is now a pleasure, whereas it was more or less of a burden before. A prayer-meeting after the regular church service on Sundays has been well attended and has given a more abundant life to some. The Church was never so strong, apparently, as it is now.

The Second (Leper) Church has had some additions to its number, and has increased its bank account by Rs. 20 given from the daily allowance of grain.

The village churches do not grow much. Yet most of our churches in the cities are made up of country people. The small town has few inducements for the young men to stay there. Attractions come from the Government offices, the railways, the mills and shops of the larger towns. Besides, in the small towns envy and jealousy are hindrances to progress. It is easy to call down pride and ambition by destroying the fruits of industry, burning fodder or poisoning cattle. (*L. S. Gates*)

Barsi—A Church was organised here on January 15th. Mr. L. S. Gates, Rev. Vishramji Chandker and other friends specially interested in Barsi were present at the ceremony; then all proceeded up to the Mogalai for the ordination of a Mogalai pastor, the Rev. Vithoba Dethe. The people had looked forward to this event for 25 years and we had great hopes of Vithoba, not for any special gifts but because he was earnest and faithful and knew the district well—having served the mission over twenty years there. Alas, he was cut off during the influenza epidemic, and our poor Mogalai Christians are once more left without a leader. Our third church at Dhotre, some six miles from here, lost its deacon and leader, and there is no one very able to take his place. (*I. B. Rose*)

EVANGELISTIC WORK.

A PICTURE.—A throng of merry-makers in holiday dress and holiday mood! The men's turbans make brilliant patches of red, orange, purple or pink above their white garments; the women are gay with their rich saris, with jewelled ear-rings and nose-rings, with clinking bangles, anklets and toe-rings; while the little kiddies are delightedly conscious of their finery—be it yellow waistcoat, purple velvet cap, silk embroidered dress, or painfully new shoes!

At last the cry goes up "He is coming," and all eyes are strained towards a moving spot in the distance. As it approaches and as the crowd begins to distinguish a figure swaying in mid-air, the excitement grows to fever-pitch. This is the Hook-Swinging Festival—in its modern and humane form. The devotee used actually to swing, from a hook in the flesh of his back, from a pole attached to a cart. Nowadays, he is suspended by a series of cords; and though he swings backwards and forwards and round about like an erratic pendulum, according to the vagaries of the 12 oxen drawing the cart, he suffers nothing but giddiness, and is able to converse with his admiring friends below. He hopes, by making this strange journey of 3 miles from the temple of Soneshwar to the village of Bodhan, to gratify the gods and lay up merit for himself.

At the cross-roads where the procession must pass, sits a missionary lady telling a group of village women about the Great Good Spirit whom she worships, who loves His children and does not require of them foolish vows and performances. In and out among the crowd, and especially in the village where the proceedings end with a big dinner to the devotee's friends, several quiet, pleasant-faced men and women move about, talking to individuals and to groups alike of their God and their worship. These are preachers, teachers and bible women from our Mission Station at Wai, who seize this opportunity of reaching crowds of villagers from far and near.

In this way seed is sown in the hearts of the people and carried to many homes otherwise untouched by Christian influence, where some of it will surely bear fruit in God's good time.

Bombay—Evangelism in Bombay, with its present population of about a million and two hundred thousand people, comprises tasks as varied as the most cosmopolitan city in the the East can make them. Supervision of daily street-preaching—especially during Bombay's many festivals—the sale of the Scriptures, employment bureau work, elementary day-schools, the literary task of writing one's message in books and articles, hundreds of interviews, some with secret seekers after truth and those whose hearts bear heavy burdens, these—along with many committees connected with such evangelistic agencies as the Bible and Tract Societies and the Y.M.C.A.—are but illustrations of the varied life of a Bombay evangelistic missionary.

In estimating the influence of Spirit-inspired evangelism, figures count for little, hence the small importance we attach to them in reports like this. Nevertheless, we are grateful to God that our six preachers have sold no less than 15,000 separate portions of Scripture, representing an increase of 6,000 over the previous record. A definite part of every day's street preaching is to count the crowds that listen, and these have numbered considerably over 50,000 people. Such figures confirm our impression that underneath the surface of India's intellectual, social and political unrest, there is that deepest unrest of all, "the religious quest of India." (*J. F. Edwards*)

Vadala—The big event of the year in the gaining of new recruits for the church was the baptism of the members of the Mang community at Dhor Chandgaon—one of the villages in which work is supported from the Bates Fund. About 75 men, women and children were baptised, and quite an occasion was made of it. When the pastor arrived with a band of singers from the neighbouring village of Ghevri, we found they had tied up a covering made of blankets and bagging to shade us from the sun. Some of the village people sat a short distance away looking on with lively curiosity. The service began with a short examination of the Christian knowledge of the candidates. It appeared that the teacher had taught them faithfully, and that they all manifested an eager desire after better things. So family by family they stood up and were initiated into our Christian fellowship. We went away feeling the solemn joy of the angels at the reception into the Kingdom of "even the least" of God's children. (*E. W. Felt*)

Rahuri—In March tours were made to the south and west of Rahuri. At Mhaisgaon seventeen were baptised. A Gosavi there has given his little girl to us and intends to be baptised soon. The town is on a high hill, and a lovely stream of water flows around it with oleander flowers lining its banks. It seems like a bit of another country to come upon such a place in March.

Later in the year visits were made to the north and east of Rahuri. (*W. O. Ballantine*)

Sirur—The evangelistic work in the villages in the first part of the year was most encouraging. The villages were open to our preachers as they have not been for years. In March we had a special tour with effort to bring to a decision those who had been under instruction and training for some time. The District was divided into two parts and two bands visited the different villages and held special meetings. A large number of baptisms was the result of this tour. But because of influenza which has hit all of our villages very severely and because of famine conditions, the work in the last half of the year has been curtailed. Many of our people have left their villages for places where they can get work. Some have died of influenza. The condition of those who remain is pitiable in many villages. They have no work, their fields are bare and they have no fodder to feed their cattle. We have had many requests for baptisms but it has long been mission policy not to baptize many during hard times as it is sometimes difficult at these times to distinguish between real inquirers and "rice" Christians. (*A. A. McBride*)

Satara—The evangelistic campaign in February was so devotedly led by Mr. and Mrs. Hazen, and so loyally supported by our preachers, teachers, and bible women, that instead of ending in February, it carried itself over into March. Both men and women entered whole heartedly into the programme, night after night. Those who could not speak provided some rousing singing of Gospel hymns, nearly all from the able pen of Mr. Tilak, who has so wonderfully enriched the hymnology of the Church of Christ in Western India. Our blind musician from Miss Millard's School tramped along with the rest, through dusty city streets and over rough country roads. Distance was not considered even when it meant no supper till 10 or 11 at night. In hillside hamlets, under the trees, in harvest fields, beneath the lustrous stars and the radiant Southern Cross, the story of Christ was told and sung by our band of Christians. Mr. Hazen worked the stereoptican, the preachers took turns in speaking to the audience, the teachers and the school boys sang. And always we prayed : together before we set out, and in our hearts during the services, that the message might be effectual, for we realized that God is the Great Workman, and the work is His.

In Satara and the surrounding district, 5 preachers have a parish of of 104 villages. Satara, Waduth, Koregaon, Rahimatpur and Masur, are the centres of their circles, each with a radius of from 6 to 10 miles. For special Hindu festivals and fairs they go in a company to more distant places. At such fairs they are able to sell hundreds of scrip-



After 50 years of service, Rev. Hariba Gaikwad, Satara.



The late Madhavrao V. Bhambal, Sholapur.



Our Youngest Maratha recruit, Satara.



The Opium Baby. A new arrival, Satara.

ture portions, and have tangible evidence in their every day work of the power of the printed Gospel. Among the pilgrims at these special festivals, there are always a few particularly devout men called Malkaris, who wear around their necks a string of beads indicating their attachment to some special Hindu deity—frequently Vithoba of Pandharpur. These beads are a precious relic to the owners, who will not part with them for money. Recently one of the preachers brought two such strings of wooden beads which had been given to him by men who had made many a pilgrimage to the sacred temple at Pandharpur. These men had heard the Gospel message, and—though not ready openly to become followers of the Lord Jesus Christ—were convinced of the inability of their own deity to save them. (*H. H. Lee*)

Sholapur—We have great pleasure in recording the visit of the Indian evangelist—Sadhu Sunder Singh. His visit was anticipated by much prayer and preparation, and Christians were ready to receive the blessing which his burning words brought to them. His illustrations of how Christians could live in the world, and yet not be of the world, were forceful and effective. Even the lepers were provided for, and were allowed to come to the church and sit outside the window just behind the pulpit. He spoke to the hearts of the people, in an attractive telling way, and we praise God for this glimpse of this humble, and yet great servant of the Master. (*F. H. Gates*)

Panchgani.—I have been living at Panchgani the greater part of the past year and have had opportunity of speaking the words of life to people who come to the house, and in other ways.

It was good to see a more humble attitude of spirit in those who had suffered from the wave of influenza which swept over the country. And now that God has caused this terrible war to cease, we realize more of His presence and power, while we pray that His Kingdom may come—and His will be done on earth as in Heaven. May we learn the needed lessons in following the Master from day to day. (*H. P. Bruce*)

[It is over 55 years since Mrs. Bruce first came to India. She and her husband arrived in Bombay on March 3rd, 1863, and after a few months of language study at Ahmednagar were stationed at Khokar and then at Rahuri. From 1872 onwards they stayed at Satara where the great bulk of Mr. Bruce's literary and evangelistic work was done. In 1908 they retired to the mission bungalow at Panchgani, some 12 miles from Mahableshwar, and there Mr. Bruce died only six months later.

Mrs. Bruce has continued to reside there, nominally retired but in reality living an active life. She cultivates friendly relations with the missionaries and others in the hill station, and spreads the gospel both in English and Marathi. Last but not least, she retains a living interest in the Mission and gives its members an unfailing word of cheer on their way to and from Mahableshwar each year.

We congratulate Mrs. Bruce most heartily on her many years of service in India!]

The Bates Work—The work in 25 villages supported by the Bates Fund has had a very successful year. There have been many baptisms, of men, women and children, a large number of

enquirers and good attendance at the bhajan services. This work however has suffered severely recently because the people in so many villages are being driven by want of work to seek sustenance elsewhere. In some villages an entire outcaste quarter has migrated to other parts, and it is therefore impossible to keep track of them. They have as a rule no fixed destination, but wander aimlessly from place to place picking up a livelihood where they can, and in some cases returning exhausted to their own villages to die there. All building operations in the Bates villages have been suspended. It is quite possible that in God's good providence this very migration which is so dislocating the work may prove a good evangelistic agent, for the people who, through Mr. Bates' generous scheme, have had a Christian worker in their village for two years, are carrying the truths they have thus learned to other regions beyond the sphere of our mission. (*R. S. Rose*)

The "Bates Men" of the Sholapur district have worked hard, and have been obliged to meet great hardships arising from sickness in their families. But their zeal has provoked others, and they have done good in bringing about a greater spirit of inquiry than has ever been known here before, The preachers and bible women who have been with us in our tours are so enthusiastic that they do not want to leave and come in to Sholapur !

One of the Bates Men was accused by town officers of preaching sedition. A report went up to the higher authorities, and investigation was made. Not only was the man exonerated, but those who brought the false charges were punished ! The report originated in Brahmin influence to try to stop Christian teaching. We are thankful for a fair-dealing Government, and would call attention to the incident as a commentary on efforts for "Home Rule," alias Brahmin Rule. (*L. S. Gates*)

WORK AMONG WOMEN.

A PICTURE—The courtyard of a house of good caste. Groups of Indian women, young and old, are seated on the ground listening to a visitor. A ray of sunlight shows up their dark eyes, their smooth, well-oiled black hair, their nose-rings, earrings, bangles and anklets. The spot of red powder on the forehead and the string of black beads round the neck denote the married women, and some little tots of eight and ten are thus marked out. Look at that melancholy young woman on the edge of the group. She had no children, so her husband took another wife. Here is the story of Hannah all over again; but *this* Hannah has a brutal husband, and alas! no God to whom she can tell her misery. No wonder her eyes haunt you!

The visitor is a Christian bible woman who comes once a fortnight to this house and sings, prays, and tells simple Christian truths. To some of the women it is the brightest spot in their daily lives, and some of them are Christian in heart. They dare not say so openly, but they have gradually left off idol-worship, and their menfolks have followed suit. In many ostensibly Hindu homes the idols have fallen into disuse, and the people have a comforting though vague sense of a loving Father and a loving Savior.

Bombay—Our four bible-women have done faithful steady work this year. Since the ravages of the influenza epidemic ceased, their visits have been constantly among stricken families, where they have been called on to give comfort and to try to soothe women who in some cases have been almost demented by grief. I find that the number of separate visits paid by these four is about 1290 for the year, and the number of women met with about 11,500, many of these of course being the same from week to week. Compared with the vast population of Bombay, this is but a tiny fraction, and there is scope for a far more extensive work, had we the means to do it. Our bible-women find almost everywhere a ready entrance, and the women listen eagerly to their Message. Some have bought Scripture portions and small hymn books, singing always forming an attractive part of the

bible women's visit. We have studied together, in our bible women's classes, some of the hymns we thought most suitable for use in visiting, as the women need to have them explained as well as sung, if they are to be an effective means of conveying the message to them. We pray that before another year has passed we may have the joy of seeing some harvest from this seed-sowing, even though the results can never be fully known until they are revealed at the great Harvest Home. (*L. M. Edwards*)

Tenement visiting in Bombay—The more visiting one does in Bombay, the more does one discover not only how greatly it is needed, but how much it is appreciated. Some missions appear to perceive more clearly than others the need for such visiting, and appoint certain missionaries just for that purpose.

Visits to the women need to be frequent indeed, to keep them out of the ruts into which their circumscribed lot tempts them to fall and which the enervating climate encourages. The Christian Women Workers' Union plans a conference every year for the Christian women of Bombay, to help them, for one week at least, to get out of and rise above these ruts. The conference this year was an unusually successful one. Devotional and religious topics occupied the morning sessions, and the afternoons were devoted to subjects suggested by the war, a magic lantern lecture, and a visit to one of the War Hospitals in the city. But a good deal of personal visiting is necessary beforehand, to persuade these dear sisters to think that they *can* arrange housework and other matters so as to be comparatively free to attend this conference for three or four days!

Nevertheless, it is encouraging and touching to see how faces brighten as one appears in the doorway, and how ready all are to have a short prayer offered in the house. "Remember to come again!" is often the parting injunction.

The visitor to the homes of our Christian community comes to be known, before long, as one who can help girls and women to find suitable employment and suitable places to live in; she becomes therefore, in time, a sort of bureau of information for those who need employment and protected homes. Nurses, teachers, girls in training, seamstresses, escorts and cooks, and those who wish to become one of these, come in never ending, if straggling, procession; the visitor must meet them and, somehow, send them on their way rejoicing. (*Emily R. Bissell*)

Ahmednagar—The Bible Women's Work consists in—

1. Visiting non-Christian homes in the city often and regularly with the definite purpose of giving the non-Christian women a knowledge of Christ and Christian truth.

2. Holding classes for illiterate women to teach them about God, Christ and the Christian religion. Some women are taught to read.

3. Doing more or less pastoral work in our large Christian community.

4. Attending a Bible Study Class, the object of which is to keep them fresh in Bible knowledge and to fit them spiritually for their work.

During the rains Miss Fulcher of Sholapur came to Ahmednagar with the intention of helping the bible women in their work in Mahomedan homes. She was cordially received. It was a joy to the Mahomedan women to hear the Christian message in their own language, the Urdu.

The Chapin Home for women has been very full this year, too full for proper living ; therefore two extra rooms in the yard have been used to relieve the crowding.

This influenza which has left many families fatherless is the main reason for the unusual number of applications for admittance.

The women have worked well and earned fair wages. In ordinary times these wages would have been sufficient for their needs, but in these days of famine and high prices the money they earn is not sufficient.

One widow was recently married to a convert from Hinduism, a barber by caste.

The many women who have had and still have the benefit of this home are under very great obligation to Mrs. W. H. Haile of Springfield, Mass., who since its founding, thirty-four years ago, has always supplied all the funds for this institution. (*K. F. Hume*)

Vadala—Of the bible women who work out in the villages, of whom there are six, one has become blind recently after an operation for cataract, one has had a long and severe illness, and others have been hindered by illness in their immediate families. As in all other departments of mission activity, the epidemic of influenza has caused much havoc. One of the best trained women is working among the Bhils, and has done very good work in teaching them. It is a cause for regret that this branch of our work has to suffer because there is no one to superintend it as it should be. We feel very strongly that there should be a single lady here in Vadala who could give all her time to this very important and needy work.

The educated women here in the station have been doing good work by going out each Sunday morning in small groups to the nearby villages, and especially in these famine times they have no difficulty in getting an audience.

One of the bible women who work here in Vadala did splendid work among the large group of Mang Garudi people who were here for

some months. They have had to leave now on account of there being no work for them, but they will probably never forget the hymns, verses and Bible stories which this faithful woman taught them.

At the time of our Annual Sabha the wives of a number of teachers came in and a special women's meeting was held, at which a number of women volunteered to pledge themselves to do some work for Christ among the women of their villages. We consider this little Association of Women for Voluntary Service a very encouraging feature of our work. (*R. C. Felt*)

Rahuri—The women who do not read were examined early in September. Seventeen passed a good examination. Their teacher who had done much good work, died a month later from influenza. The other women's Examination had to be omitted on account of the sickness, though all prepared for it. (*J. L. Ballantine*)

Sirur—The work of the bible women has been handicapped by the very serious epidemic of influenza which swept over the village. One epidemic in July was more serious in the village and that of October was more serious for our Christian community. In the latter five died. The bible women themselves were sick and unable to do their work. Almost all of the Christian community were down with it at one time or another and we are thankful that the loss of life was not greater. (*E. V. McBride*)

Satara—Two bible women go about among the women in Satara and nearby villages. Their experience is that "In front the sun climbs slow,—how slowly, But westward look, the land is bright!"

At times it seems as if we were only inching along in getting acquainted with the women. Yet there is the Brahmin woman who 4 years ago began coming to our knitting class. Willing to come to our school building herself, she would not have us defile her house by our presence. Recently she welcomed us to her home, took us to the room of privilege upstairs, and let us sing and talk and pray with her. There is the cultured woman of position whom I have known to change her sari before meeting us, and put on a plain white one which would the more readily shed the defilement we left behind. She now sends two dear little girls to our school. The invitation to these same children was given in years past and always courteously but pointedly declined. There is the keen lawyer who years ago did all in his power to break up a Christian school, who now cordially invites us to visit his wife. Frequently we come across women who have been helped by the missionary doctors in Wai and Ahmednagar, and are therefore more ready to listen to our message.

In this work Mrs. Tilak has given voluntary service which was a great help. Her sacred song services known as kirtans have been

much appreciated. When she speaks to the women it is out of her own experience.

Born and brought up a Brahmin among Brahmins, she became a Christian in her maturer years, and knows whereof she speaks. Never does she leave a home where we have been visiting the women, without drawing them together in a simple, fervent prayer. (*H. H. Lee*)

Wai—Our staff for women's work has been strengthened by the addition of another graduate from our Bible Women's Training School. In homes, villages, hospital and dispensary, these women are instant in season and out of season. The influenza epidemic brought grief to almost every home. This, with the struggle to live on little, makes many tender and anxious hearts, eager for the comfort these women can give from their own blessed experiences of God's love and power in times of need. (*M. L. Sibley*)

Sholapur—The Bible Classes begun a year ago have had a good year, but have been combined so that the number is less than last year. The most encouraging class is among a group of women near the Leper Asylum. They live so far from the church that it is difficult for them, with their small children, to attend the Sunday school. Their class meets, therefore, at one of their own homes during the Sunday school hour, and the attendance has been very regular. They are hard-working women, and it is difficult to find forms of Christian service for which they have the time and ability. They have been most loyal to the Dorcas Society which meets once a week. This Society, which last year helped to support two little boys left orphan by the death of their mother, who was a member of the Society, has this year been sewing for the poor of the community without any charge. The prices have been so high and food and clothing so hard to get, that we felt we could help most by buying cheap cloth and making clothes which the poor people could buy for the price of the cloth alone. In spite of this, we have let those who could afford to pay, do so, and we have enough in our treasury to help out with some Christmas dinners for the very poor of the church. (*K. V. Gates*)

Barsi—We have four bible women, two for Urdu work (supported mainly by Miss Fulcher of the Z.B. & M. Mission, Sholapur) and two for Marathi work. Of these latter one came to us in July, a graduate of the Bible Women's Training School. She and our venerable old "grandmother" Devakabai get an entrance to both caste and outcaste homes, and their visits are eagerly looked for by the women. They also go to near by villages and help in the general evangelistic work. (*I. B. Rose*)

EDUCATION.

I.—Training Schools.

The Ahmednagar Divinity College—1918 was a red letter year for the Ahmednagar Divinity College. January first was the fortieth anniversary of the starting of the College, which is the first organized institution in Western India for training Indian clergymen. For convenience, the anniversary was celebrated on January 10th. In these forty years, ten classes containing 159 men have received some training in this institution. They have worked in *nine* Missions in the Marathi language area. Every single pastor and leading preacher in this American Marathi Mission was once a student in this Divinity College. Of the former students more than one-fifth are not now living. 68 attended the fortieth anniversary.

Another encouraging point in this College's history in 1918 is that official steps were begun to make it the accepted theological institution of the United Free Church of Scotland's Western India Mission, for training clergymen. It is hoped that one or two other Missions will also make this their principal Divinity School.

In 1918 we had one advanced class of 12 students who receive rather more than half of their instruction through the English language, and another vernacular class of 11. It was the second year of study for the English class. They are to study two years more. The vernacular class has been having a short course for a term of nine months which will end in March next. A new Indian professor, Prof. S. L. Salve, began work in June, and is very helpful. (*R.A.Hume*)

The Union Training School has suffered from both the famine and the pestilence. Expenses in the hostel have gone way up, being more than double the expenses of ordinary years, because the cost of food has increased so much. An extra month of vacation had to be given on account of the influenza. There were three new pupils to come from a sister mission. Two of these died of influenza and the third was sick for weeks and has barely regained his strength. We are glad to report no deaths among the regular members of the school. However, the school has done its work well, and our examinations have been satisfactory. There have been many requests for teachers with certificates from the School, more than we could supply. The boys keep up their Christian Endeavor society very well indeed, and are thorougly interested in it. (*H. Fairbank*)

Bible Training School for Women, Ahmednagar—For several years Miss Gertrude Harris has been the principal of the Bible Training

School and has done fine service in making it an efficient institution. Since she went on furlough in April, I have been in charge.

A class of seven was graduated in March. Each graduate received an appointment and is at work in this or in some other mission. The closing exercises were held in the hall of the building occupied by the school. The talks made by the graduating members were thoughtful and interesting, giving the listeners an idea of the comprehensive and thorough course which the students have had.

Early in June the School opened for another year of work. One class was in attendance in its second year of study. There are eight students. Miss Gozerabai Gaikwad is doing the largest part of the teaching. She has old Testament and New Testament subjects, church history, religious pedagogy, etc.

The influenza epidemic interrupted the regular course for some weeks. We are grateful that there were no serious cases in the School. During the epidemic the women were most helpful in caring for each other.

Miss Gozerabai Gaikwad, assisted by the students, conducts a Sunday School for Hindu children in a section of the city where no mission work is carried on. It is a large and flourishing Sunday School which gives the women an opportunity for Christian work. (*K. F. Hume*)

The Josephine Kindergarten and Training School—With the coming of Miss Seiler, who was most generously loaned to us this year by the Presbyterian Mission, the Kindergarten Training School started its work once more in June. In spite of the high cost of living and the fact that there had been no entering class for two years, we were very glad to welcome seventeen girls from six different missions. Nine of these girls Miss Seiler brought with her.

The girls are busy all day long from five in the morning until five o'clock in the evening. They observe and teach in the Kindergarten and in the Primary School in the morning, and have two hours at noon for preparing and eating their noon day meal, after which their Training School classes begin for the afternoon. When school is over they go for a walk, play games or work in their small garden plots. In the evening they gather in the Kindergarten around the tables for an hour of study before they retire at nine o'clock.

Miss Welles who came out in November 1917, to help Miss Harding with the Kindergarten and Training School, has had the year for language study. When she first came, her help in the Training School enabled the senior class of seven girls to graduate in March. The closing exercises were held out of doors in the bungalow compound. It was a very happy occasion for all and perhaps especially for the fathers and mothers, as the children for the first time took a larger part

in the programme. A circle was marked out as in Kindergarten, and here the children sang their songs, danced their folk-dances and did their drills in a way that made us all feel proud. The training girls gave a very pretty drill with hoops decorated in the class colours of pink and white. Mr. Gates made them a short address and presented the diplomas. (*M. B. Harding*)

II.—High Schools.

Byculla High School, Bombay—The task of managing an institution for boys and girls in their teens, for many of whom this will be the end of their education, while for others it will be the stepping-stone to further study, appeals to us even more than ever as an important one. Mr. Picken was Principal of the School until May, and we began with the new term in June. One of the important steps of last year was encouraging eight or ten boys to go into service in the military Labour Corps. Nearly all of these boys have done well. Some of them have gone to Mesopotamia to share in the reconstruction of that old country and we are proud of them. Their letters tell of hard work and of continued interest in the School.

The departure of these and other pupils considerably reduced our number, so that in June we had at first less than fifty on hand. There are none this year in the highest class, the Seventh Standard. Visiting some of the primary schools around, and advertising, brought us in more than twenty new pupils, and we still have occasional additions, but hope for more in February or March, when a new lot may be expected from the primary schools.

The school has now an excellent staff of teachers, all but one of whom have the B. A. degree. They have shown commendable interest and enthusiasm. The Inspector's report this year appears to show some improvement. Special attention has been given this year to physical training, with regular drill for boys under a teacher trained in the Inter-mission Y.M.C.A. Training Class. The Y.W.C.A. has done similar service for the girls. Games of various kinds are being played, cricket being first in interest to boys, with basket-ball, playground base ball, and volley ball following. (*W. Hazen*)

Boys' High School, Ahmednagar—For the High School as for all work the year has been an extremely hard one. The attendance has fallen off because of inability of the parents to pay the school fee. Great leniency has had to be used in this matter. The acquisition of two new Indian teachers has been a distinct gain. Mr. Picken was transferred from Bombay to Ahmednagar and is of very great assistance, but he is soon to go home.

Mr. Lindstrom, our short term man, has gone on Y.M.C.A. active service to Basra, and his loss is keenly felt. Our Library, the Edward

Hawes Library, is increasingly filling a long felt need in the school, and more and more books are daily being taken out for supplementary reading. We have the beginning of a Gymnasium.

Our most discouraging feature has been the unprecedented expense in connection with Harris Hall, our boarding department. We have a deficit this year of over Rs. 3,000 ; however, we are not discouraged, but have a strong hope that we shall be able to really do better work as soon as the world settles down to a peaceful pursuit of life again.

We have had the joy of witnessing the coming out for Christ of two Hindu boys. The world is turning to Jesus as never before.

We need the prayers of every one who reads this report that we may be given wisdom to inspire our High School boys, who are to become the leaders in our Indian Christian Community, with right ideas of leadership. (*C. H. Burr*)

Girls' High School, Ahmednagar—In the Anglo-Vernacular Department, school work went on pretty steadily throughout the year, until it was stopped in a most abrupt and unceremonious fashion at the end of September by the influenza epidemic. School had to be closed in a good deal of haste and confusion because so many of the teachers and pupils were ill. It is a real joy now at the beginning of December to have the wheels running smoothly again.

There seems very little of special moment to report as we look back upon the year's work. After all, there is bound to be a good deal of routine in any kind of school work. However, we hope that as a result of the steady, daily routine there is gradually being established a higher standard both of scholarship and of conduct. No report of our work would be complete without a word of appreciation of the teachers, most of whom have been doing very faithful work throughout the year. Without their interest and loyal co-operation it would be impossible to accomplish what we are trying to accomplish in the school. (*C. H. Bruce*)

III.—Boarding and Station Schools.

Primary School, Byculla, Bombay—The Marathi School, with 125 pupils, flourishes more than ever before, we believe, and the class-room work is of a high order. English is taught systematically in the highest classes, and simple conversation also in the lower classes. This work was placed on a good foundation by Miss Picken and is continued by Mrs. Hazen. Our kindergarten continues to draw many little children from the neighbourhood, besides the many small toddlers we have as boarders.

Fiske Hall and Bowker Hall continue to be the home of many boys and girls, who have their sleeping, eating and working arrangments

separately, but meet in the same class-rooms both in High School and Marathi School. The number of High School girls is now small, but there is a large number of smaller children, some of them being as yet too young for school. The care of all these little ones is a heavy burden, and the financial support of many boys and girls who have no parents or whose parents are poor, is also difficult. We are most grateful for the support of Miss Emily C. Wheeler, the friend of destitute children, who continues to help us provide for many of these. (*W. Hazen*)

The Clarke-Abbott Home, Bombay—Mrs. Edwards had charge of this work for the first three months of the year; but when her health broke down Mr. Edwards added this responsibility to his already full programme. He writes:—Altogether apart from the excellent educational advantages which the school offers in its special curriculum, it is a great delight to watch these little boys, particularly in their fine Christian Endeavour Meetings or when they are reciting together a portion of Scripture. A long Psalm, for example, or the 12th Chapter of Paul's Epistle to the Romans will be recited by them all in unison without a mistake or any suggestion of the possibility of one. In view however of the impossibility of a *mere man* being able to do all that this fine institution demands, it is to be hoped that ere long the needed full-time lady missionary will be found to supervise the educational and religious development of these fifty or sixty little boys. I cannot close without expressing my heartiest thanks to the school staff who have rendered me such valuable assistance, especially the house-father, Mr. R. G. Wagchowre. (*J. F. Edwards*)

Vernacular Girls' School, Ahmednagar—There are now 196 children in the Vernacular department, four of whom are Brahmans. We are glad to say that the number of high caste children is gradually increasing. Even Brahman widows have found us out, one attending the third standard regularly.

Mr. Staines seems to have made a lasting impression upon the minds of these children. They still talk of his pictures, especially those in which the effects of sin were vividly portrayed.

The teachers are growing more sincere and ready to take suggestions. We now have a library in the teachers' home where they can study, read and sew. Last January the teachers gave an entertainment in order to raise money to equip this library.

The Vernacular dormitory went on as usual until September when the influenza caught us. It seemed to attack the small children first. So many of the children fell ill that our dormitory became a hospital. We were fortunate in not losing more than one child from the Vernacular. She had tuberculosis, so succumbed quickly in the epidemic.

There seems to be a growing interest among the English in the school. This past year several officers and privates came to see the school, and others want to come. We have had a few small donations of money and a very fine band concert. (*Carolyn D. Smiley*)

Boys' School, Vadala—It has been a good lesson to Mrs. Felt and myself that this year, when we have been able to give so little attention to the detailed work of the school, the Government Examination was if anything more gratifying than in the previous year. Special attention had been given to the drill, two teachers devoting a half hour a day to it, and the inspectors were pleased at the exhibition the boys gave of their newly acquired knowledge.

It has been decidedly painful to have to refuse to admit any new boys this year, and to try to bring down the number to somewhere near our ability to feed and care for. With grain prices trebled and quadrupled, we have had many anxious times, but it has been a wonderful encouragement that in war times our friends at home have given more liberally than ever before, increasing their annual gifts by at least 25%. (*E. W. Felt*)

Girls' School, Vadala—Under the efficient hands of Tarabai, the headmistress of the school and matron of the boarding department, the routine work of the school has gone on as usual. Fortunately, the epidemic of influenza which has been making such havoc of schedules all over the country, broke out here in Vadala on the very day when the children were leaving for vacation. We have had to postpone the opening of school for a week or two beyond the usual time, as it is still quite prevalent out in the district, and doubtless some of the girls and boys will be delayed in coming back on account of weakness. So far we have heard of only two out of our fifty girls who have died from the effects of the disease.

When these girls come into our school from their tiny villages they are almost as "green" and untaught as one could imagine, and are often very quarrelsome too. It is most encouraging to see how under the quiet influence of Tarabai, and her motherly, kind yet firm hand, they gradually lose their bad habits. Mrs. Fairbank and I have often spoken of how happily they live and play and work together. Few of them are brilliant in their lessons, but it is worth a great deal to have the chance to develop in them good habits of cleanliness and right living and Christian character. (*R. C. Felt*)

Sirur—The Beverly Girls' School is greatly helped by having the new dormitory in the bungalow compound. It receives much closer supervision than was formerly possible. Some changes in the staff of teachers has added to efficiency. The girls have been moved into the

former boys' school at the edge of the village and no longer need to go into the bazar.

A large group of town people, Brahmins, Wanis, etc., came to the opening and dedication of the new dormitory.

The Byington Boys' School has made good progress this year. Changes in staff here also have improved the work and the teachers have been faithful and have worked hard. One teacher and several boys also went on War Service. Altogether twelve of our boys have volunteered for War Service. A few more day pupils have come this year to the school than last, and with the increased friendliness of the village people we hope for a gradual increase of the number of boys who come for the study of English. (*A. A. McBride*)

Satara—All our school work has been hard hit by an epidemic of religious fanaticism early in the year, and by an epidemic of influenza now at the close. The village schools in Rahimatpur and Shivathar are barely holding their own, but we work in hope. Teachers leaving to join the Army Bearer Labour Corps and for other reasons, left us short staffed. Four city schools, missing Mrs. Hazen's close oversight, had a hard time during the interregnum till Miss Nugent returned. The Government Inspectors however were courteous and considerate in their examinations, realizing the difficulties attendant on repeated changes in staff and superintendence. Miss Nugent had barely taken over the schools when they had to be closed on account of the epidemic, and from teaching she had to turn to nursing. The mission compound became a hospital, and every one who was not sick turned to and helped those who were. Now that the scourge is past, all four schools are responding well to Miss Nugent's efficient energy. New teachers have been secured and the attendance is going up again. The Middle School, with 26 on its rolls, teaches English in three standards. The boys from the tanner community now number 62 in the Dhor school. A number of pupils died of influenza, and the girls of the Mulhar Peth School number 25. The fine Kindergartner in the Station School with her circle of 30 children helps to bring the number in the Station School up to 65.

Forty boarding pupils have been crowded into dormitories meant for half the number. The fact that the rains have failed made it possible to stretch the inadequate accommodations by having the children eat, sleep, and study out of doors, and by sharing with them one of the bungalow verandahs. But constant crowding jangles the nerves and leaves them frayed. There are some troubles you can pack up in your old kit bag ; but this trouble of not having enough elbow room is not one of them. So we must agitate for larger quarters. (*H. H. Lee*)

Station School, Wai—This year has seen the completion of our splendid new school building which the generosity of the Hampshire



We Satara boys live in a house 8 ft. × 13 ft. with one window, 18 ins. × 20 ins.
A word to the wise is sufficient.



We are the Satara girls who live in these quarters. We cook for 46 persons in a kitchen 10 ft. × 13 ft.
Our roofs do not leak this year, because it doesn't rain.

County Branch ladies has made possible. The school occupied its new quarters early in February, and has been happy ever since in the possession of such spacious rooms with ample light and air. The big kindergarten room is a beautiful place, and when it is filled with eager, joyous children it is a glorious sight. These Indian babies are so lovable and so responsive.

The site and play grounds are the finest I have seen in any Indian school. Our enrolment has already increased, but the new building is able to accommodate still more children. Pray with us that more may come to take advantage of it and to learn daily the secrets of the Master. (*Lillian Picken*)

Boys' Station School, Sholapur—The increasing efficiency of the school seems to be evidenced by two facts—(1) the fact that out of the 80 boys enrolled, all but 17 passed the last Government examinations, bringing us an increased Government grant at a time when it is much needed ; and (2) the fact that more and more of a constituency is being built up in the district, furnishing a group of Hindu boys to be influenced and brought to Christ. It is interesting to see how quickly such boys fall into the Christian customs at the school, bowing their heads during prayers and joining heartily in the singing. They love the music. Only recently, a Hindu lad, after being just 5 days in our Boarding department, was playing the native Indian drums for the hymns the boys were singing at a special praise service held when the armistice with Germany was signed.

One of the year's innovations has been the forming of a school committee of the responsible and influential men of the Church, who shall try to secure safe and good work for the boys who leave our school at the end of the course. These boys are very young to be thrown out into the cold world, and we hope that this committee will act as "Big Brothers" to the lads until they learn how to serve Christ even in the midst of the terrible temptations which surround them. One of the problems which we are now facing is the care of such boys. We would be glad to hear that some good friend wants to build for us a Hostel where boys from 15 to 20 years of age can be housed and kept under Christian influence, and where a Christian man and his wife can make them a home until they are ready to have homes of their own. There is no such place for our boys, and the sudden freedom from the restraint of Boarding School life is apt to be hard even on the steadiest of them.

The year has brought us a great sorrow in the loss through influenza of our beloved and trusted Boarding Master, Madhavrao V. Bhambal. Those of us who have been closely associated with him are more grateful than we can say that our introduction to work in India has been

at the hands of so splendid a Christian gentleman. His perfect sincerity and tactfulness made him one of the most loved and honored men in the community. Madhavrao was treasurer of the Church, and one of the last things that he did was to call a friend to help him go over the accounts and be sure that they were correct. He kept all the accounts for the Boys' School, handling several hundred rupees each month, but his honesty had never been questioned. He was a father to all the boys, settling their petty quarrels, binding up their hurts and giving out medicine. We are beginning to realize how many burdens he carried for us and what a tower of strength he was. He was one of the lowest-salaried men on our list, but had never been known to ask for an increase. We can only pray that the virtues which he represented may be multiplied and scattered abroad among the boys who were in the school with him and who respected him so thoroughly. We thank God for all that we and all our people saw in him and learned from him of sincerity, honesty and humility. (*L. H. Gates*)

Girls' Station School, Sholapur—When we learned that Miss Seiler could come to Sholapur to help Miss Harding in the Training School for a year, we felt that the way was open for Miss Fowler to go home.

Two teachers were married before she left, so at the last we had to arrange for two new ones for the coming year.

Miss Fowler knew before she left that the school funds were low, and she felt anxious about it, but she said "I will do all I can when I get home, to raise money to send to you."

April and May were vacation months, then the girls and teachers returned in June. Because we felt like sheep without a shepherd, we saw the necessity for greater unity and faithfulness in our work. Since then we have not failed to meet together for prayer every Saturday morning.

Ever since June, when we were getting ready for our Government examination, each teacher was determined to do all she could to have her class pass a good examination, for if she did not, people would say that the teachers had not been faithful in Miss Fowler's absence. This spurred them on to do their best.

The girls have been praying that God would send money for the school, and because funds were low and grain was so high, the older girls decided, in order to save expense, to have only two full meals a day instead of three, but they thought the little children should have three. They did this until the influenza came. We had a very hard time then, but the missionaries helped us, and God heard our prayers and spared the very sick girls to us, all but our little Radha who was

taken from us at that time. The girls wanted to show their gratitude for what God had done for them, so when we had a praise service in our church, they put in gladly their thank offering of 5 rupees (about 1½ dollars) which sum they had received by singing at different houses.

The hard times, the famine and the influenza, have brought us all nearer to God, and the help He has given us in our special need, has made Him seem dearer than ever before, and we praise Him for His love and care for us. (*Sulochanabai, Head mistress*)

IV.—Common Schools.

Bombay—Five of our primary schools still exist in Bombay, through which hundreds of pupils have passed in days gone by, some of them to higher educational institutions and others to various occupations in life. These schools are placed in well known centres where they have long been an influence for good upon the locality. The teachers exert a healthful influence upon their pupils, and as they visit in the homes are often called upon by parents and others to help them in times of trouble. It is this personal touch that wins the hearts of parents and pupils alike.

During the past year or two, a baby organ has been added to the equipment of each of these schools, and a blind music master, from the Mission Blind School, has thereby greatly improved the singing of the children.

We are eagerly looking forward to the coming of Miss Loleta Wood, who in taking charge of these schools will, we are sure, find ample room for using her new ideas and infusing fresh life into the schools. May she be greatly blessed in her preparatory study and in all her plans for increasing their efficiency. (*A. L. Millard*)

Ahmednagar—The Farrar Schools—The Saliwada Girls' School has as usual done good work, and four of the girls of the highest class went over to the Girls' Boarding School after the Government examination.

The Maliwada School has steadily increased in attendance till we are forced to hunt for an additional room to accommodate the pupils. Two of the girls went into the Girls' Boarding School this year.

The Zuna Bazaar School has seen many changes in the list of teachers, and it has been bad for the school. It began by letting the headmaster go to Poona for a year's training in the Training School for men. It was very difficult to get a good man for a substitute. The first man left to go into the Theological Seminary, the second died of influenza, the third was an invalid and had to give it up. Other changes had to be made about the other teachers, so that this excellent school is even yet in a critical condition.

At the time of the celebration of the signing of the armistice, our landlord of the Zuna Bazaar School, Hoossanbhai Razabhai, gave to each of the children in the three schools a baksheesh of fruit. Mrs. Beyts very kindly distributed it for him. The next day, at the Municipal celebration, each child received a generous bag of sweets, and the Maliwada School girls and their families had a *big* dinner also from the Municipality. Since then all three schools have had a good attendance. (*M. E. Fairbank*)

Sirur—The hard times have seriously handicapped the work of the village schools, as many families have left and the numbers have been reduced. But we hope that two or three more schools this year will be registered for Grants by Government. One new school and church was finished in one village this year. We hope that now the war is over we can add two more where they are badly needed this next year. We have Christians living in 24 villages but have workers in only 11. Our pastors are doing well in making a circuit of the villages where their people live, and try to keep in touch with them and to keep them true to their new faith. But we need many more schools with the constant work of the teacher and his wife, not only in the day schools but with Sunday School and evening prayer and song services. We could well use a dozen new teachers in as many new villages where the people are most anxious to have us send them teachers. The problem of the villages in this District now is not to get a chance for a hearing, but it is to decide how to use the few men and small resources to the best advantage, and spread them over as far as possible without making the work too thin to be effective. (*A. A. McBride*)

Girls' Schools, Wai—These non-Christian schools appeal to me as the most attractive form of school work that we do. It is not easy. These dear little girls have many home duties to perform, baby-tending, cooking, etc., as well as innumerable religious rites which may not be omitted, so that few are either prompt or regular in attendance. Almost every week or two there comes a Hindu festival for which the schools have to close. None of the girls ever stay in school after they are eleven or twelve years old, as they then go to their husband's home. But when they do come they are a joy and a delight, and they manage to learn quite a lot. The standard of work done under these difficult conditions is really surprising, and is a fine testimony to the patient, faithful work of Miss Gordon for many years. We all miss her and shall be glad when she returns from furlough.

This year there have been more interruptions than usual. The schools were closed five weeks because of influenza, and several of the girls died of it. We are now at work again, however, making happy

preparations for the Christmas-tide. The story of Christmas and its rich meaning find their way into many Hindu homes through these schools. (*Lillian Picken*)

Wai Village Schools—The village schools were closed for two months by influenza which attacked teachers and pupils alike. At the close of the year all are in session again and doing as good work as circumstances will allow. In times when every child who can earn even a little, must help keep the wolf from the door, the attendance cannot be as full and regular as is needful for best work. An emergency fund is greatly needed—that promising pupils may be kept in school the year round. They would the sooner become fitted to support themselves. (*M. L. Sibley*)

Sholapur City Schools—The numbers in the Girls' Schools have kept up pretty well this year, though we have had the usual number of vicissitudes in the shape of Hindu holidays and epidemics to close the school and interfere with their work. The work has been satisfactory to Government, evidently, as two of the schools received increased grants. One school has had a teacher who has so instilled interest into her pupils that she held the girls through the 4th standard and they even wanted to have the 5th standard taught. We did not think it wise to go further in that school, and so some of those girls have enrolled in the Woronoco Girls' School.

The Boys' City Schools have had a good year also. It is nice to have these boys and girls share with us as they do, in special services such as Christmas and Easter. They sing Christian hymns and recite Bible verses with the others, and we know from the boys and girls of other years who are now the parents of the present school children and who are friendly, that the work is worth while. The bible women who work among the homes of these children find everywhere that they are welcomed and that the people listen gladly. Occasionally they find sad cases where the little girl is being consecrated to the god and his temple, but we are glad to report that such cases are rarer than formerly. Everywhere the Bible women hear the same tale—"We believe that you Christians have true religion, but we can't come out because of our fear of what our people will do." (*K. V. Gates*)

Barsi Day School—A happy and very welcome surprise came to us in the shape of an increased Government grant. To be quite frank, we fear that this increase was due to the delightful Mohamedan Inspector rather than to increased efficiency in the school, which had suffered very much during the absence of the headmaster in Mahableshwar for the Physical Training and Scoutmasters' Classes. Disease and famine are playing havoc with the numbers, but several caste boys have joined the school, and that is a real gain.

To celebrate the Armistice we had all the school children down to the Mission compound, where they had games and races and a big feed of poli (sweet wheat bread stuffed with brown sugar and eaten with a honey-like sauce.) The children brought their own plates—a weird collection of anything that would hold the precious poli. They seemingly had been warned by their parents to guard the plates well, for some of them refused to join in the fun but kept at a distance sitting ON their plates for safety! A snake-charmer opportunely arrived with his bag of tricks, and he and the gramophone and the games and especially the poli made the armistice a very glorified thing to these children. (*R. S. Rose*)

V.—Industrial and Kindergarten Work.

Lace School and Sewing School—The last twelve months have been decidedly "strenuous" in the Industrial Department of the Ahmednagar Girls' School.

The head teacher in the lace school has been ill the whole year, the price of linen thread has gone up to twice what it was in 1913, and the finer thread cannot be obtained at all.

The sewing school has not been able to accomplish much, as the head teacher has been acting as matron of the A.V. dormitory, and has been helping in the lace school, besides attending to her regular work.

At the time of the influenza epidemic there were two deaths among the girls—one from the lace school and one from the sewing school.

In spite of all these things, we have managed to get along somehow, and can report a more helpful spirit among the girls and a decent balance in the treasury. (*E. H. Smith*)

The Sir D. M. Petit School—We have been very hard hit by the extremely high prices of raw material. The prices of the staple foods of the people are four times what they were before the war, and our teachers have found it extremely difficult to live. Most of the boys who would naturally come to the school have had to go to work.

The fluctuation of the market increased the expenses of the school. (*C. H. Burr*)

The American Deccan Institute—This institute has been able to maintain itself well because of large war orders, and it is also doing fine work in training the boys to become good mechanics. We have a fine man for the work, Mr. Evans, who is well qualified for the position he holds as Superintendent of the industrial work.

Mr. Evans has added a cam to the Churchill loom which enables us to weave many different kinds of cloth. It has been decided to put a few looms on the market. (*C. H. Burr*)

The Industrial School at Sirur—The record in the yearly examination last March was the best of any year for some time. We passed 27 boys out of 27 sent up for examination, thus standing first of all Industrial Schools in the Presidency in the percentage of passed pupils. We received an extra grant this year to assist in the finances of the school. (*A. A. McBride*)

The Josephine Kindergarten, Sholapur—The Kindergarten is having a very happy year under the enthusiastic leadership of Miss Seiler. The numbers have increased and the little ones have been more regular in their attendance.

The children have greatly enjoyed the songs which Miss Bissell has recently revised and translated. They love them because the words are simple and the spirit childlike.

A great effort was made to pass a good government examination, and the result was worth the labour. The children did splendidly. The usual morning programme was carried out and all went well. The crowning feature was the dramatization of "Jack and the Beanstalk" by the primary children. The Inspector was very much pleased and interested. (*C. A. Wells*)

Vadala Kindergarten—To one who likes little children—and who does not?—this is one of the most attractive features of the work here in the station. There is always "something doing" in the big airy room where the kindergarten is held. Children of all castes, from the highest to the lowest, play and sit and work together without a thought of caste, which later on is a most important factor in their lives. They come in all stages of dress and undress, mostly the latter. Often when each is supposed to take hold of the clothing of the one in front as they march, several are hard put to it to find anything which can be grasped except a string round neck or waist. During the year our trained teacher has been married, and we have not been able to get another who has had full training; but at present we have a woman who has had partial training in connection with her normal course, which is of course a help. (*R. C. Felt*)

SPECIAL INSTITUTIONS.

I.—Criminal Tribes Work.

A PICTURE.—The Sahib is on his rounds in the Criminal Tribes' Settlement. First comes an interview with a buxom young bride who refuses to go back to her husband because he is old and deaf. As an outlet to her feelings she yesterday gave her mother a sharp rap over the head with a stick. A night's reflections have by no means chastened her, and this morning she persists in her determination for matrimonial independence !

Next comes an old woman crawling on the ground. She clasps the Sahib's boots, bows to the earth, beats her breast and wails out a request for new clothes. She hardly expects to get them, for she has a son earning a good wage and is comparatively well off ; but she has a 50-year-old habit of begging, so why let the Sahib pass without making a try for baksheesh ?

Here waits an interesting group. A girl of 18 is brought forward and accused of refusing point blank to attend the weekly class for women. The obstreperous damsel wears a full pleated blue skirt and loose smock, and a flaming red and yellow head-kerchief ; her jewellery consist of nose-ring, ear-rings, anklets, bangles and a necklet of large silver ornaments that dangle down to her waist. What a picture she makes now as she stands with mischievous eyes downcast and hands demurely clasped in front, awaiting the Sahib's verdict !

He looks into the school rooms and gets a delighted salaam—especially from the youngsters who are at the early morning lesson of oiling and dressing their own or each other's hair ; he visits the dispensary and enquires after some sick folks ; he rounds up a little truant and sends him off to school ; he listens to a poor woman who prostrates herself at his feet and asks the release of her gaol-bird husband ; he comforts a young mother whose baby has died ; he has a peep at his orphans—many of them the aftermath of the influenza epidemic—and notes with satisfaction that a little wisp of a 3 year old is gaining strength ; he examines the work of a group of little masons who are learning to build a wall.

And so the round proceeds, punctuated continually with a kneeling or prostrate figure presenting a request, complaint or suggestion. The problems are infinite, but their variety and interest are equally so ; and these wild, undisciplined tribes who were a menace to their neighbours and a thorn in the flesh of Government, have come to recognise in their Sahib not only their master and their judge but their guide and their best friend.

Criminal Tribes' Settlement, Sholapur—The growth of the Criminal Tribes' Settlement might be judged not only from its census figures, which are nearly 1000 more than when it was taken over by the mission, but from its staff additions, which show an increase of about 40% totalling now 82 at present. The School Staff, when the mission took the work over, numbered 7 teachers ; 26 are now employed to look after the children, of whom we have nearly 700 on the rolls.

There has not been a great deal of crime traceable to the Settlement during the year, notwithstanding the fact that a considerable number of new people has been introduced. In fact, the verdict of those best able to judge, and who have watched the Settlement for years, is that crime has decreased, There has also been far less drunkenness, and this is not alone traceable to famine conditions, with less money to spend, but is due largely to temperance pressure, issue of passes for drinking, punishment to those who drank without passes, and more teaching on the subject.

The influenza epidemic took off 70 of our people, but this was 50% better than the average of deaths outside the settlement, for which we are very thankful.

Special attention has been given to evangelistic effort, and from enquiries made on the part of some of the settlers, we have hopes that a number will soon seek to become Christians. Taking the whole work into consideration, there is much cause for hopefulness, and thankfulness to God for blessing upon the work of the year. (*H. H. Strutton and E. E. Strutton*)

Rahuri—The newest work we have attempted this year has been among the Bhils. A school with 36 children in daily attendance is well established. It has been visited by two Government Inspectors who seemed pleased with the progress made in learning to read and write. It was described as the only school of its kind in the Ahmednagar District. (*W. O. Ballantine*)

Vadala—On account of high prices and famine conditions the Mang Garudis have had to leave for work elsewhere and the whole scheme for the present is laid aside. (*E. W. Felt*)

Barsi—The little "Criminals" continue to attend our day school, accompanied from and to their homes by a policeman. Though ill-fed and ill-clad they are bright and happy, and in the weekly "fun" hour they chortle with glee and are by far the smartest in the games. (*R. S. Rose*)

II.—Work for the Blind.

Cane Workshop for the Blind, Bombay.—Our cane workshop for blind young men continues to be a blessing, giving them, as it

does, an opportunity to care for themselves. Some of them supplement what they earn there with their knowledge of music, and are thus able to earn quite a respectable living. There is also a separate hostel for these young men, some of whom, in addition, pay their own rent.

Our bungalow, Abbott House, is called by them "Abbott Club" where they are at liberty to come after work hours to use the organ and play their drums and sing. Thus are they kept happy and occupied for a couple of hours each day, when otherwise they might be wandering about the streets. At night they are required to report themselves at nine-thirty, thus insuring safety for them and a good night's sleep.

Practically all of them suffered from influenza and were cared for until we were quite overwhelmed and had to take them to hospital. One of them never returned.

In the school itself we were also overwhelmed by the terrible epidemic, and every one was laid low, teachers, care takers, children, and all—of whom six died. The school was closed for over a month, and all were so weakened by this terrible disease that we sent the entire school and the convalescents as they came from hospital to an old bungalow outside the city, kindly lent to us for this purpose. It was indeed a God-send, and all were looking much better upon their return.

The new building, for which we have so long laboured, and which has met with so many hindrances, especially since the war began, is now really beginning to assume encouraging proportions, and the contractor promises it to us by the coming hot season. This is indeed reassuring, so we thank God and take courage. (*A. L. Millard*)

III.—Work for Lepers.

The Leper Asylum.—It seems remarkable that the plague and influenza have taken a very small percent of the lepers. Only one year has the plague appeared in the asylum, and then it was owing to a sudden increase during a temporary absence of the Superintendent. Influenza took only one, and she was continually going out into the town. Those lepers who remain regularly in the asylum and observe regular habits enjoy fair health, and the disease does not show much increase from year to year. Some cannot overcome a roving habit, and after an absence of a few weeks are in a much worse condition than when they went away. Residence in the asylum is voluntary, but an effort is made to keep the atmosphere of the place as homelike as possible. There is work in the field for those who wish it: games and songs help to pass the time. The disease does not tend to nervous quietness, and the monotony of the daily routine which cannot be

altogether avoided, tends to make the people irritable, and leads to petty quarrels. Leper asylums are not places where many persons are found who have ambitious plans, high ideals regarding social, industrial, economic, political or religious improvements. They are in many senses "without the camp." Appeals to the religious side are generally sufficient for discipline, and troublesome cases are rare. One incident last year may be of interest :—

A report came to the writer one morning that there was dissatisfaction at the asylum. In starting to go there, the writer was met near his gate by most of the men of the asylum, who had taken their boxes and bundles, and who were leaving the place. They were polite enough to call on the Superintendent before leaving and had tales of grievances to lay before him. An appeal was made to them to return to the asylum, where all these things would be talked over in the presence of the care-taker. But they were not in a mood to return. They wandered about town all day and finally turned up at the office of the magistrate of the district. He sent a note saying that they were there and that it did not seem desirable to let them wander about. That was the place where the Superintendent wished, above all others, that they would go ! A few friendly words to the tired and hungry company induced them to return to the asylum, where we all had a good talk and not a little jesting. Their grievances had shrunken in number to two :—(1) The wife of the night guard had spoken to them in a disrespectful tone, and (2) Partiality had been shown by reproving *some* and not others who had allowed their relatives, secretly, to come and sleep and cook in the leper houses ! Quiet now reigns, and two of the men have joined the Church.



Blind Boy making a Chair.

WORK FOR YOUNG PEOPLE.

Sunday Schools—In every station of the mission and in every village where a worker lives, Sunday schools are held regularly. The lines followed are either the new Graded Series or the Marathi leaflets compiled from the International Sunday School Lessons. The attendance is always good and, in the village Sunday schools especially, numbers of Hindu children and grown-ups too drop in and listen. Picture-cards, text-cards, picture postcards—anything in fact with some color on it—are all effectual aids to the attendance, for the children love anything in the shape of "baksheesh."

The Bible and Tract Society publishes Bible pictures with the story in Marathi printed on the back, and also pretty little cards with Marathi texts. To give these to the Sunday school children is a good way to spread gospel literature; for though many of the children cannot read, they take their cards home and get some one to read for them.

Mrs. Lee writing of Satara says:—Mr. and Mrs. Hazen, enthusiastic in Sunday school work, carried on preparatory classes for the teachers in the graded lessons, and stimulated six Sunday schools in town and village. The offerings of the Sunday schools have gone to care for a sick child in our Wai hospital 21 miles away, and to help the Belgian babies across the sea. It makes one glad to see how readily the little children, often ragged and unkempt, have brought their cowry shells (smaller in value than the smallest coin) or their tiny handfuls of grain. They sing as they bring their grain and their money and learn to give as well as to receive. One of our young women, a trained kindergartener, has conducted the Primary Department with marked success. All our preachers and teachers have gladly helped in the Sunday Schools. In one of the villages, the preachers say they have been welcomed by the Government School teacher, a Brahmin, who himself opened his school for them on Sundays, and showed himself not only an earnest enquirer, but a helpful friend in this form of evangelistic work.

Mr. Hazen says of Bombay:—Since our school children are in the Sunday school, we feel the work of that institution to be vitally important, and are glad to share in it. Mrs. Hazen superintends the Junior Department, using graded lessons, and Mr. Hazen has a class for young men. The recent Christmas Sunday service prepared by teachers and pupils was a helpful demonstration of the usefulness and power of the Sunday School. The Bombay Christian Endeavour Society has taken a new lease of life, and is trying to take a rigorous share in the work of the Church.



Little Barsi "Criminals" listening to the Gramophone.



These four blind boys are now all earning a living. Two are married.



Sholapur Boy Scouts.



Indian Y.W.C.A. Group.

Christian Endeavor—We always expect to get up steam and enthusiasm for our C.E. by having a good rousing Convention once a year. This year, on account of high prices of grain, it was decided not to hold a general convention but to have each sectional unit have its own Convention. The annual Convention is a time of getting together and planning for new endeavor, and it was unfortunate that we could not have it this year.

A fine convention was held on September 17th at Sholapur for all who could come. The chief thought was "The Holy Spirit," and the closing service was a Consecration one.

There are two occasions during the year, when our Christian Endeavors have their special seasons of rejoicing. C.E. Week, coming the first week in February, is planned for by special programmes, and so far as possible the whole week is arranged so that every day there may be some service. The second observance which C.E. tries to bring to the fore, is that of Mother's Day. This is held the second Sabbath of May, in conjunction with the other parts of the world where the day is kept. The Indians are adopting it heartily, and make it a time of joy and service. (*F. H. Gates*)

In the evangelistic campaign in Satara the boys of the Junior Christian Endeavour had a very real part. It was their willing hands that carried the stereoptican, curtain, stands and organ to hamlet and to town. It was the more creditable to our Christian boys that they did this, because in India such service is considered menial and undignified, especially for those who have book knowledge and can wield a pen. A part of the year these juniors have had for their big brother Mr. D. S. Modak, a fine Christian man in the Civil Service. Mrs. Modak took an interest in the girls' C.E. Society and helped them with their meetings. The girls with the help of their efficient matron have been successful in securing money by the poultry business. The neighbours have been the gainers when it came to fresh eggs. (*H. H. Lee*)

The teachers and girls of The Sunbeam C. E. Society, Sholapur, have been 5 or 6 times to the Hindu women's homes to tell the Gospel story. They listened quietly, and asked us to come again. During the long vacation the girls worked as usual to earn the money for their C.E. Society, which money is for the support of an orphan child in our school. (*M. B. Harding*)

The C.E. Society has been resuscitated in Barsi and combined with the weekly prayer-meeting into a "C.E. Prayer-meeting." Children and grown-ups alike take part, and one of the most interested and faithful members (associate) is a Hindu. (*R. S. Rose*)

Physical Training and Scouting—A Physical Training Class for masters has been given at our Hill Station by the Y.M.C.A. for the last two hot seasons. The masters whom we have sent have been

most enthusiastic and have been very willing to pass on the good things that they have learned. While the Y.M.C.A. was teaching them about their bodies, they received a good course in First Aid from the drill-master, Dr. Gray, which supplemented a stiff course in Scouting, given by Rev. L. H. Gates. This, too, has been very valuable in the work among the boys, who also are learning to be good Scouts. We have already had enough experience with "Scouts" here to be sure that the ideas of loyalty, honesty, helpfulness and trustworthiness appeal as strongly to the boys of this land as of any other. Through learning to be Scouts, the Hindu boys very quickly learn to be Christian also. Several of them are in the pastor's training class for church membership, and we are praying expectantly that the end of the year will see them earnestly giving themselves to the Master. (*L. H. Gates*)

I am very grateful for the good Boy Scout Camp July 19, 20 and 21st. The increasing interest in the Scout Organisation is wonderful. "I want to become a scout," seems to be on the lips of most of the high school boys. I have 24 scouts in the school at the present time, and one of the finest things is to see the Brahmin and Maratha members of the organisation living up to the fourth law, "A scout is a friend to all, a brother to every other scout, no matter to what social class the other belongs." (*E. Lindstrom*)

The very important phase of the work such as Boy-Scouts, sports, drill, etc., which Mr. Lindstrom had in the Boys' High School, Ahmednagar, is suffering for lack of proper supervision. A school as large as ours should never be without a man for this part of the work. (*C. H. Burr*)

Girls' Clubs in the Ahmednagar High School—So far, most of our special personal efforts have of necessity been confined to the girls in the dormitory, although gradually we hope to get into closer personal touch with the day pupils also. The Messenger Club which was organized among the boarders last year proved very successful, so we now have two groups of Messengers instead of only one. By next year we hope to get three groups organized. The ideals towards which we are striving in our personal work with the girls are suggested by the five kinds of development typified by the five-pointed star which is the symbol of the Messenger organization. These are: (1) efficiency in domestic work; (2) physical development; (3) mental development; (4) social development; and (5) spiritual development. We are doing what we can along these lines for all the girls, although special attention is given to the Messengers. Emphasis is being put on plain sewing and cutting, and some of the girls are being given the opportunity to take special cooking lessons. The play hour has been organized by Miss Smiley so that it is much more interesting than formerly. Indoor baseball seems to be the most popular game at present. The athletic

meet held last March aroused a good deal of enthusiasm. The girls were especially pleased because Mrs. Beyts, the Collector's wife, consented to be present and to give out the prizes. We are trying to give the girls more opportunities for getting general information and for "making up" mentally. Lectures and the library are helping along these lines. Socials for small groups of girls are held occasionally. The teachers who live in the dormitory as well as the matrons are helping in giving the girls training in manners. The regular school Bible classes are, we believe, doing a good deal for the spiritual development of the girls. Since June Mrs. Smith has had charge of the "Tusitala" Club,—including all the boarders in the Anglo-Vernacular Department,—which meets Sunday noon. "Tusitala," by the way, is a Samoan word meaning "loving heart." We are glad to find that more and more of the girls are beginning to observe the Morning Watch. (*C. H. Bruce*)

Y.M.C.A. and Y.W.C.A.—These two organisations are doing splendid work in our part of India, and the mission is always glad to co-operate with them. The Physical Training Class held under the auspices of the Y.M.C.A. is referred to above.

A camp for English speaking members of the Y.W.C.A. was planned for Sholapur and one for Marathi speaking members for Lonavla, but both of these had to be cancelled on account of the influenza epidemic. We are glad to be able to show a picture of the Marathi Camp held last year, when over seventy young teachers and school girls from various missions met for a week for bible-study, lectures, devotional services and good fellowship.

The Pocket Testament League—This league which has been well known in England and in America for many years and which has come into special prominence on account of its fine work in the army and navy, is being taken up in Western India. It is very desirable to have a Marathi Branch, but that is impossible until a small pocket edition of the Marathi testament is issued. Meanwhile its membership is limited to those Indians who know English well. Mr. Lindstrom joined the league himself and induced 23 boys and masters of the High School to do so. He speaks of the fine influence on them, both in their private devotions and in their Bible class work, of the keeping of the two-fold pledge—always to carry a testament about with one, and to read at least one chapter daily. It is stimulating to members to feel that all over the world there are thousands of people carrying in their pockets a similar testament and praying for each other.

A Brahmin lawyer of high standing in his profession has accepted one of these little testaments and has promised to study it.

MEDICAL WORK.

Ahmednagar Hospital—The personnel of the Staff has been changed by the going to America of Dr. Proctor and the return to Ahmednagar of Dr. Eleanor Stephenson Picken, who for three years has been in Bombay.

The Nurses' Training Class has continued as usual, but no new nurses have entered. Ten nurses took their examination as given by the inter-Mission Hospital Examination Board. All passed, some with honors.

We have been pleased to find that an increasing number of patients from the upper and well-to-do classes,—people who do not usually care to go to a hospital,—are taking advantage of private rooms. Among these have been a number of Marwadi patients, interesting both from a medical and a human stand-point. In one case we had to accommodate ourselves to the auspicious hours as decided by the astrologer. The patient entered the hospital at 4-30 a.m., the operation was begun at exactly 8-45 a.m., and she left on a Wednesday, when she could just as well have gone on the previous Monday. After a most successful operation we hear that she has been in excellent health ever since.

Another Marwadi woman needed an immediate operation to save the life of her unborn child. But the ghost of her husband's first wife had carried off a sister-in-law ; and this patient had seen both the ghosts outside the house, saying that although they had not the right to enter, they would take her too as soon as she went outside. The family had taken every precaution to protect the house. For example, nails over which a wise man in Marwar had spoken *mantras* (charms) had been driven into the door sills, etc. We could not insist on her leaving home, when she and the entire family were in dire terror. So we stayed, ready to give any assistance possible at home. But after a while they decided to brave the ghosts and asked to go to the hospital. We worked over her, but the baby had died and the mother gave us some anxious hours. However, she saw no more ghosts in our Christian hospital, and went home in good shape. Some day, Christianity and science together will rid the Jains and those of other religions of their terrors.

For a year and a half one of the Jain priestesses, called Jatis, has been requesting an operation at home. But conditions in practically every Indian house are absolutely against aseptic surgery and proper after care. Finally she and her friends decided to stand the inconvenience of leaving home, and she was brought to the Ahmednagar Hospital. Most of the priestesses are devout and spiritually-minded, and they suffer much for their religion. They continually wear a

mouth piece to prevent swallowing any insects ; they must eat whatever is given them, though they are held in reverence and are well cared for ; no food or water, not even sterile water for dressings, can be prepared especially for them, but they must take from what is prepared for others ; they cannot ride in any vehicle drawn by animals, etc. Fortunately this Jati is slowly, but decidedly improving, and they are all appreciative and grateful. (*R. P. Hume and E. Johnson*)

The Influenza epidemic, Ahmednagar—When the Hospital staff of nurses all came down with the disease, and dispensary work in the institution was much interrupted, Mrs. Picken opened up a dispensary in her home, Haig Bungalow. Work was carried on there until the epidemic was checked. In about five weeks more than 4000 cases were treated by Mrs. Picken,—upon a single day 276 prescriptions were filled as well as made by her ; this day marked the high water mark in her ministrations.

During all this time Mrs. Picken made numerous visits to the sick and dying in their homes, the cases personally visited mounting into the hundreds,—many visits being made at all hours of the night. The young men of the Divinity College were of great assistance in distributing medicines to many families, no members of which were well enough to reach the branch dispensary or bring word as to the condition of their sick.

In the height of the scourge people lined up in the Bungalow compound at all hours of the day, many getting in line early in the morning and their places being filled with others, so that the stream seemed almost continuous until long after the darkness of night had settled. While Mrs. Picken was absent in the homes of the desperately sick, the crowd patiently waited her return, always grateful for every help she was able to render. (*W. S. Picken*)

[Mr. Picken has omitted to mention his own assistance in preparing quinine capsules, dispensing drugs and keeping records of attendance.]

Rahuri.

New patients.		Total patients.	Fees received.
4572	2654 males ...	8144	Rs. 100 Local Board.
	1918 females ...		Rs. 132 Medical Fees.

Rahuri—The Dispensary has done invaluable work in keeping medicine on hand with which to combat the epidemic. The place has

been crowded with patients or their friends, and medicine has also been sent all over the District. Hundreds of people can testify to being helped through this distressing time by this means. (*W. O. Ballantine*)

Vadala—We greatly regret to announce the death, through influenza, of Mr. Umrao Hiwale, for many years dispenser at Vadala. Much valuable work was done throughout the year, but it has not been possible to obtain statistics.

Wai.

Physicians.	Hindus.	Moham-medans.	Christians.	New patients.	Old patients or treatment.	Total No. of patients.	Fees.
							Rs. A. P.
Dr. and Mrs. L. H. Beals and S. Shinde.	9003	586	1805	4689	6705	11394	626 12 0

Wai—With our loved doctors on furlough for about nine months of the year, it is not surprising that the number of patients in Hospital and Dispensary has been smaller than usual. At no time however has the hospital been without patients, and every day has brought some to the Dispensary. The Hospital Staff has been faithful and efficient. When doctor and nurses were all ill at one time, many realized the great place they fill. All worked very hard, caring most kindly and efficiently for the Influenza patients. They were very tired when they themselves were attacked. The Hospital Assistant was the first to recover. One much loved nurse died, and the other has only now recuperated sufficiently to resume moderate work. Sadly as we miss the noble and efficient woman taken from the Staff and Christian community, we have much for which to praise and be thankful. Many in town and District eagerly await the return of Dr. and Mrs. Beals. (*M. L. Sibley*)

LITERARY WORK.

The Dnyanodaya—For seventy-seven years this Mission alone carried on the Anglo-Marathi weekly newspaper called the *Dnyanodaya.* For some time my father, for a while my brother, for a few years my eldest son was its editor, and at three different periods I have been the editor of this paper. Though, like most Indian papers, its circulation has not been very large, yet it is read all over India by Christians and non-Christians, and it is frequently quoted from. But in line with the growing tendency for more co-operation among Missions, from January 1919 this newspaper is to be conducted as an inter-Mission organ by five Missions in the Marathi language area. These Missions represent three nationalities, *viz.*, America, Scotland and England, and four denominations, *viz.*, Congregational, Presbyterian, Methodist and Wesleyan. (*R. A. Hume*)

Books for Women and Children—Another year past, and the third of my little books is in the market, "Story-tell-Sib," and other stories, of interest especially to girls and women. The manuscript of a fourth book is presently to be handed to the Tract and Book Society for publication, consisting of popular talks on the more prominent constellations and stars, and on the planets.

The manuscript of the tune book (to accompany our Marathi hymn book) is completed, and the Tract and Book Society has undertaken to publish this book also.

Seventy Kindergarten Songs have been translated into Marathi, and the evident enjoyment of the little folks in singing them is ample reward for the time and effort spent in this line of work. The effort is to be continued next year, and it is hoped a book of Kindergarten Songs will soon be out. (*E. R. Bissell*)

A New English Book—I am happy to report the publication of my English book by the Christian Literature Society, entitled "The Holy Spirit the Christian Dynamic," which is also now being translated into various vernaculars. (*J. F. Edwards*)

[We are happy to say that Mr. Edwards' Marathi book, "The Holy Spirit" published 2 years ago has proved most successful. It is in daily sections to cover a period of three months, and was prescribed for the Women's Examination this year. In Barsi we read the book at our daily prayers with our Christians and had a weekly study class to discuss it, and I should like to testify to its great helpfulness. (*I. B. Rose*)]

The Premadarshaka—This quarterly magazine for women, published by the Y.W.C.A. and edited jointly by the Vernacular Secretary and myself, has had a very encouraging year. The list of subscribers is growing and now includes several Hindu teachers who had been attracted by the educational articles which are one of its regular features. A quarterly competition conducted by "Aunt Manorambai" draws replies from teachers, bible women and school girls. (*I. B. Rose*)

INTERESTING INCIDENTS.

Jain friends.—Unusual opportunities have been given during the last months in meeting and talking with the Zatis of the Marwadi community. The Zatis are women gûrûs who have renounced the world ; they are the religious leaders and teachers of the Jains. The leading Zati is called the Māhārāj. She conducts their religious meetings at which both men and women are present. The Māhārāj and many of the Zatis are capable and educated in their sacred books which they constantly study. Several times we have accepted invitations to meet the Māhārāj in order to have religious conversations with her. She particularly desired to know what we teach. She listened quietly and thoughtfully to what we said of God the Father and Jesus Christ. She asked questions. She followed us in our hymns which we sang, for she can read and speak Marathi as well as the Marwadi. She responded to the spiritual thoughts in them. We have met, talked, sung and prayed with the Māhārāj and the 40 odd Zatis who live together in their house which also serves as their Meeting house. We are friends. Let us hope that some seed has been sown. (*Katie F. Hume*)

A little Patient.—One of the little Marwadi girls was ill for many months this year, and her people sought many doctors for her. She spent some time in our hospital, but for the most part was at home receiving treatment. She was such a dear lovable little thing that it was hard to see her waste away. She dearly loved Miss Bissell's book, "Bani and Mani," and kept it under her pillow to read it as she had strength. But her daily request was for pictures ; especially she loved those of Christ and of New Testament stories. After her death, instead of spending a large sum on sweets alone, in her memory, her uncle (adopted father) gave new books for the use of all the girls in the standards in the Gurra Bazaar School. We shall not soon forget little Harku. (*M. E. Fairbank*)

A Request—"Sir, who girl came for support by to you I very desire you protect this Girl. She is very small and she has no mother, shes father is ill; who bring this girl to you he shes grandfather. Yours sincerely, D. Patil. (*R. P. Hume*)

Efforts for the Blind.—During the past year Miss Millard was asked by Government to sit as a member of the commission appointed to invesitigate the needs of the deaf, dumb and blind, and to suggest increased facilities for their care and training.

It is hoped that new institutions will eventually be opened in strategic centres, and that much more attention will be given to the needs of such poor children.

One great difficulty is to overcome prejudices of the people of India and to help them to see the advantages of such training. At present too many blind children are cruelly exploited by those who only have a mercenary interest in them. As for the prevention of blindness, it can hardly be attained until the masses of the people are both educated and come to realize how much is really in their own hands. (*A. L. Millard*)

Spread of Literature—Twelve years ago a bright, beautiful girl was married from the Girls' School in Ahmednagar to a young man just through his studies in the Union Training School. This young man was sent out with his fair bride to a town sixteen miles west of Ahmednagar to conduct the mission school there. Several years later, on my way to a city far beyond, I spent a few hours in this town to rest the horses. During the interval, this young woman came and begged me to visit their school, and guided me through the queer crooked alleys of the town to the neat school building, in one end of which they lived. The children—the boys in short shirts and bare legs, the girls each in a morsel of a garment, one end around her hips and the other drawn over shoulders and head—sang for me and recited passages of Scripture. When I asked if they were taught to pray, "Yes, indeed," the answer came, "two or three lead in prayer every morning at the opening devotional service." And straightway several were called on by name to lead in prayer; and they did so without demur or hesitation, closing their eyes meanwhile.

I wanted to embrace the eager, enthusiastic girl right there; but instead began soon to send her papers, books and magazines to read, and found her glad to have them. I found, also, that she and her husband shared their good reading with the school children and their village neighbours, so that the little home became the center for the distribution of Christian literature in that town.

Several times this young man has written me most gratefully, telling how much they enjoyed the books and papers, and how he used them in his work. "In this way," he wrote, "you have acquainted us with many great and good men and women, and we learn what they are doing for the betterment of their people, and this makes us wish to do well our share in the great business of redeeming our part of the world."

Work like this is very much worth while. (*E. R. Bissell*)

New Opportunities.—As in the days when the visible presence of Christ walked the shores of Galilee, so yet in Satara the common people hear gladly His message. And even among the higher classes and men of education, there is greater readiness than before to hear of Him. Mr. Tilak, who by birth, training, and personality is eminently

fitted to be a witness bearer among these men, has had some rare experiences among them this year. In conservatively orthodox Hindu homes, he has been invited to speak to University graduates and trained lawyers, to men in Government positions and leaders among their own people. They have asked him to expound to them their own religious books. Treating him with the same honor they accord their own religious teachers, they have given him the opportunity of testifying to the saving power of Christ. (*H. H. Lee*)

Problems—The Christian doctrine is, Seek ye first the Kingdom of God and his righteousness, and temporal wants will be fulfilled, but when this doctrine comes down to concrete cases during the present distress people as a rule are slow to "catch on." It requires a wise head to know how to help and not to spoil the poor. What shall we do when a father spends more than a year's income on a wedding, and then says he cannot pay a rupee a month for a child in the boarding school? Or take this case :—A pastor saves up money, lends it to village people to the extent of several hundred rupees without security, and then dies at a very inconvenient time for his family. Or this:—Men go to the war, get six times as much per month as they could get at home and send it to their friends, who give up such trifling things as honest labour at fair wages, and settle down to drinking up the money that comes from over the seas! Or another:—A man of great experience and in an important position of trust draws out money that was in the Savings Bank for fear that the Government will go down!

Some Mission workers have said that they feared to ask the advice of missionaries about the investment of funds because if it were known that they had money their salaries would be reduced! There is great need of a school for teaching common sense and ability to discern one's best friends. (*L. S. Gates*)

Innocence—A missionary friend who came on a visit to Sholapur lost her umbrella at the station. On being shown over the Criminal Tribes' Settlement she discovered her umbrella in one of the huts!

The culprits were brought before the manager, who rated them not only for the crime of stealing, but for bringing shame upon him by by having his friends treated in this way. "But, sahib," they answered, "how could we know she was your friend?"

STATIONS, MISSIONARIES AND WORK OF THE MISSION.

Bombay.

Miss A. L. Millard	...	Blind Schools, Day Schools.
Miss E. R. Bissell	...	Literary work, Visiting among Christian Women.
Rev. W. Hazen	...	Byculla High School.
Mrs. Hazen	...	Byculla High School.
Rev. J. F. Edwards	...	Evangelistic, Church and Literary Work.
Mrs. Edwards	...	Bible Women's Work.

Dr. Gurubai Karmarkar is in charge of the Goodwill Dispensary.

Ahmednagar.

Rev. R. A. Hume, D.D.		Divinity College, Parner District, Literary Work.
Mrs. Hume	...	Women's Work.
Rev. H. Fairbank	..	Union Training School, Teaching in the Divinity College, Kolgaon District Work.
Mrs. H. Fairbank	...	Farrar Schools.
Mr. C. H. Burr	...	Principal, Boys' High Schooland Dormitory.
Mrs. Burr	...	Associate in Harris Hall.
Dr. R. P. Hume	...	Women's Hospital.
Miss E. Johnson	...	Nurses' Training School.
Miss C. H. Bruce	...	Principal, Girls' High School.
Miss C. D. Smiley	...	Associate Principal: Vernacular Department and Domestic Science.
Mrs. E. H. Smith	...	Superintendence of Industrial Work, G.H.S.
Mr. W. S. Picken	...	English Teaching in Boys' High School.
Mrs. Picken, M.D.	...	Medical Work.

The Parner District is in charge of Mr. R. S. Modak. The Kolgaon and the Jeur Districts are each in charge of a Committee.

Vadala.

Rev. E. W. Felt	...	Educational and District Work.
Mrs. Felt	...	Educational and Women's Work.

Rev. S. F. Gaikwad, pastor of the church, has had supervision of the district.

Rahuri.

Rev. W. O. Ballantine, M.D.		School, Church, Evangelistic and Medical Work.
Mrs. Ballantine	...	Associate in above, Women's work.

Sirur.

Rev. A. A. McBride ... District and Industrial Work.
Mrs. McBride ... Educational and Women's Work.
Rev. A. S. Hiwale is an Indian Evangelist.

Satara.

Mrs. T. S. Lee ... Evangelistic, School and Women's Work.
Miss Nugent ... Boys' and Girls' Schools, Church Work.
Rev. N. V. Tilak is Marathi Editor of the Dnyanodaya and Mr. N. Dhalwani is an Indian Evangelist.

Wai.

Mrs. M. L. Sibley ... In charge of Widows' Home and Orphanage and General Evangelistic work, and (since April) of Medical Work and Village Schools.
Miss L. L. Picken ... Station Schools.

Sholapur.

Rev. L. S. Gates ... District Work, Leper Asylum.
Mrs. L. S. Gates ... Work among Women and Children, Secretary of Provincial C. E. Union.
Miss M. B. Harding ... Principal, Josephine Kindergarten School and Training School.
Miss C. A. Welles ... Associate in above.
Rev. L. H. Gates ... Educational Work for Boys.
Mrs. L. H. Gates ... Girls' Schools, Work among Women.
Miss Fulcher, assisted by Miss Morgan and Miss Radcliff, is in charge of the Zenana, Bible and Medical Mission Work ; Rev. H. H. and Mrs. Strutton are in charge of the Criminal Tribes' Settlement Work ; and Miss Seiler of the American Presbyterian Mission has been associated with Miss Harding in the Kindergarten School since June.

Barsi.

Rev. R. S. Rose ... Educational, Church and Evangelistic Work.
Mrs. Rose ... Associate in above, Literary Work.

Panchgani.

Mrs. H. P. Bruce (retired) Evangelistic Work.

Missionaries on furlough at the end of 1918.

Rev. and Mrs. E. Fairbank, Mr. and Mrs. D. C. Churchill, Miss M. L. Wheeler, Miss E. C. Hoxie, Mr. and Mrs. A. H. Clark, Dr. and Mrs. Beals, Miss Fowler, Miss Gordon, Miss Harris, Dr. Procter.

DONATIONS RECEIVED IN 1918.

BOMBAY:—

Received for Blind School.

	Rs.	A.	P.
Messrs. Ralli Bros. ...	100	0	0
Lonavla Y.M.C.A. ...	10	0	0
Mr. Chotia ..	10	0	0
Sir Henry Proctor ...	50	0	0
A Zoroastrian School Master	75	0	0
Mr. Fritchley ...	20	0	0
Jhansi Y.W.C.A. ...	10	0	0
Miss Carruthers ...	71	12	0
Mr. Shinde ...	5	0	0
Donation from France ...	5	0	0
Missionary Settlement ...	45	0	0
A Soldier ...	20	0	0
Ardesir Hormusjee Wadia Fund ...	100	0	0
Mr. Maynard ...	10	0	0
Fourth Presidency Magistrate ...	50	0	0
Velchand Banker ...	50	0	0
Mr. Chotia and friends ...	100	0	0
Rehalseh Fund ...	50	0	0
Sir H. Proctor ...	50	0	0
H. P. Gibbs, Esqr. ...	25	0	0
Miss Wheeler for Jan. 1918 to Dec. 1918 ...	1,719	11	0
Miss Wheeler special ...	1	7	0
S. V. Capron Bible Class etc., by Miss. S. Penfield ...	81	0	0
S. V. Mrs. J. S. Roberts and Sister, N. York ...	81	14	0
Govt. Grant-in-aid ...	3,071	0	0

Received by Miss. Bissel.

From Miss Maartyn of St. Louis, Mo., through Miss. Ella C. Hoxie, $ 75=215	10	0	

Received for Byculla School.

Willoughby Cong. Church	11	0	0
Center Ch.S.S. New Haven ...	117	0	0
,, ,, $35 ...	96	0	0
Through Mrs. Picken $ 5	15	0	0
Caroline Denison ...	100	0	0
Miss Ropes ...	15	0	0
Mrs. Trochick ...	6	0	0
B. N. Athavale ...	35	0	0
H. J. Strickler ...	110	0	0
Prof. Tracy E. Hazen ...	100	0	0
Miss Emily C. Wheeler ...	5,122	0	0
Mrs. J. Davis ...	18	0	0

AHMEDNAGAR:—

Received by Dr. R. A. Hume.

Mr. A. N. Lewis ...	272	15	0
,, L. W. Felter ...	220	2	6
Lord Chelmsford ...	50	0	0
J. P. Orr, Esq. ...	50	0	0
The Hon'ble Sir Claude Hill ...	150	0	0
Sir James Du Boulay ...	50	0	0
The Hon'ble Lallubhai Samaldas ...	50	0	0
Sir H. A. Wadia ...	100	0	0
C. V. Vernon, Esq. ...	50	0	0
L. V. M. Robertson, Esq.	50	0	0
A high official ...	100	0	0
P. E. Percival, Esq. ...	30	0	0
A. M. Macmillan, Esq. ...	30	0	0
W. T. W. Baker, Esq. ...	20	0	0
Dr. E. F. Patton ...	30	0	0
S. Modak, Esq. ...	25	0	0
D. S. Modak, Esq. ...	20	0	0
A Friend ...	30	0	0
C. V. Mehta, Esq. ...	10	0	0
Mrs. H. J. Bruce ...	60	0	0
Dr. R. P. H. ...	20	0	0
Miss. Picken ...	10	0	0
The Misses K & J. Williams	819	0	0
Miss Caro Douglas ...	67	13	0
Mr. Edw. Howe ...	114	15	0
,, H. L. Gray ...	114	15	0
,, & Mrs. Gilbert Finlay	61	6	0

Received by Mrs. R. A. Hume.

Mrs. W. H. Haile ...	806	15	0
Mr. L. W. Felter ...	109	8	6
Miss Corrie King ...	68	3	0
Christian Herald ...	39	7	0
Bradford Academy ...	68	0	0
Miss Wheeler ...	287	15	0

Received by Rev. H. Fairbank.

Mrs. Paul King ...	43	13	0
C. S. S. Elmwood Conn. ...	43	13	0
Plymouth Church ...	1,335	6	0
1st Cong. Church, Fall River Mass. ...	29	3	0
Church of Christ, Amherst Mass ...	306	3	0
Henry P. Kendall ...	68	4	0
Rev. H. M. Lawson ...	16	5	0
Grace Cong. S. S. ...	157	11	0
Chas. G. Dawes ...	40	15	0
Mrs E. G. Buffington ...	117	7	0
Rev. A. H. Clark ...	4	0	0
Harry Shaefer ...	414	15	2
Bates Fund ...	557	5	0

Received by Mrs. Fairbank.

FOR THE FARRAR SCHOOLS.

Mrs. C. T. Childs ...	13	8	0

Received Mr. C. H. Burr.

Greenwood ...	82	8	0
Wheeler Money ...	752	2	0

Received for Girls' School, Ahmednagar.

Miss H. L. Brunquist ...	14	1	0
Dr. and Mrs. Abbott ...	29	9	0
Mrs. Mull ...	112	0	0
Mr. Gaikwad, Mhow ...	10	0	0
Mrs. W. Hale ...	67	1	0

DONATIONS—*continued.*

AHMEDNAGAR—contd.	Rs.	A.	P.
Miss Elizabath Fulton ..	33	11	0
Mrs. Sarah C. Whittemore..	108	13	0
W. End Church, Bridgeport, Conn. ..	68	0	0
Women's Mis. Soc., Am. Presb. Church, Canada..	550	0	0
Miss Wheeler (for orphans and sale of lace ...	1,995	4	0
Mr. B. Hiwale, U.S.A. ...	10	0	0
A friend ...	10	0	0
,, ...	30	0	0
,, ...	15	0	0
,, ...	50	0	0
,, ...	10	0	0
,, ...	150	0	0

Received for Ahmednagar Hospital.

Miss M. M. Underhill ...	5	0	0
Miss C. L. King, Springfield, Mass. $ 12	32	4	6
Y. W. C. A. Wellesley College $ 50	146	0	0
Wood Memorial Fund, N. Y. State Branch $ 12.50	34	0	0
Woman's Guild, 1st church, Buffalo, N.Y. $ 40	109	3	0

VADALA :—

Received by E. W. Felt for Rev. E. Fairbank and Vadala District Work.

A friend ...	75	0	0
Government Grants for village Schools and Vadala Kindergarten and Girls' School ...	2,351	0	0
Mr. Bradley and Lincoln Mass Christian Endeavour Soc. ...	198	12	0
Mr. Starte for work among the Mang Garudis ...	200	0	0
A. C. James ...	5,610	5	1
Nathoji Waghmare ...	100	0	0
Bates Fund ...	846	1	0
Evangelistic Fund ...	20	0	0
Miss Georgia Fairbank ...	113	8	0
Park Congregational Church Springfield Mass. ...	146	0	0
The National Bible Society of Scotland ...	87	1	0
Mr. L. W. Keister ...	135	0	0
Women's Aid Society 1st. Cong'l Church Newton Centre ...	67	8	0
Miss Wheeler and Orphans Association ...	361	9	0
Mrs. C. A. Lynde ...	137	8	0
C. B. Stowell ...	687	8	0
Pilgrim Church, Santee, Nebraska ...	30	11	0

Received by Rev. E. W. Felt,

FOR VADALA EDUCATIONAL ACCOUNT.

The Rho Kappa Society of the Old South Church Worcester, Mass. ...	145	8	0
Mrs. Alfred Morrill ...	21	13	0
The Bloomington Cal. Christian Endeavour Society ...	41	6	0
M. Howe ...	28	11	0
The Ladies Missionary Society Cong'l Church Pecatonica Ill. ...	54	14	0
Prof. Thompson ...	13	7	0
Rev. Bevans and Messrs. Crane and Smith ...	124	4	0
Mrs. Harrington and family	57	6	0
Mrs. H. Howard ...	84	11	0
Mr. E. F. Hunter ...	202	7	0
The Galva Ill. Primary Sunday School ...	28	11	0
Miss Agnes Wood ...	42	3	0
Messrs. Ford, Houghton, Peck, McClintock and Mrs. Beals ...	351	0	0
Mr. R. Hunter ...	27	0	0
Mr. F. Dewey ...	13	8	0
Mrs. J. Clearwater ...	54	0	0
Miss Carter ...	21	8	0
The Canton, Ill. Cong'l Church Sunday School...	13	8	0
The Armour South Dakota Cong'l Church Sunday School Class ...	27	0	0
Mrs. Waterson and Sunday School Class Galva Ill. ...	13	8	0
Mr. E. A. Heald ...	68	12	0
A Friend ...	12	5	0
Mrs. Frank Morrill and friends of Old South Church, Worcester Mass ...	149	5	0
The Park Ridge Comunity Church, Park Ridge Ill. ...	137	8	0
Government grant Boys' Primary School ...	525	0	0
Government grant Boys' Anglo—Vernacular School ...	1,050	0	0
Miss Wheeler and the Orphan Association ...	1,668	1	0

RAHURI:—

Received for Rahuri.

Charles F. Chase Esq. $ 20	57	7	0
Dr. Davison ..	22	0	0
Mr. Yoder, Oregon $ 10	28	0	0
Miss Millard ..	10	0	0
Charles F. Chase, Esq. $ 20	54	15	0
Drawing Grant-in-aid ..	305	8	0
Station Schools Grants-in-aid (Primary) ..	1,061	0	0
Lakh School ..	74	0	0
Vambori School ..	78	0	0
Dispensary Grant-in-aid ..	100	0	0

SIRUR:—

Received by Sirur Station.

Miss Hutchins ..	14	10	0
Austin Cong. Church ..	146	0	0
Miss Page ..	13	14	0
Mr. Waldo ..	43	12	0
Miss VanValkenburg ..	43	12	0
5th Ave Men's Class ..	211	10	0
Mr. Hunter ..	270	0	0
Mrs. Miller ..	146	6	0

DONATIONS—*continued.*

SIRUR—contd.	Rs.	A.	P.
Miss Warren ..	72	15	0
Christian Herald ..	876	1	0
Miss Whitney ..	29	3	0
Warren Maine ..	35	1	0
Wascca S. S. ..	57	8	0
Lyle S. S. ..	54	7	0
Miss Wheeler ..	677	11	0
West Roxbury ..	204	0	0
Auburndale S. S. ..	55	0	0
Waltham S. S. ..	27	8	0
Mrs. Richmond ..	13	13	0
Rev. A. E. Gregg ..	27	10	0

SATARA :—

Received by Mrs. Lee.

Ladies Society White Plains ..	219	0	0
Orphanage Fund ..	66	3	0
Miss Schlesinger ..	43	13	0
Scarsdale S. S. ..	43	13	0
Ladies Aid Soc. Chatterton Hill ..	67	8	0
Westchester Church ..	96	4	0
Mrs. Dow ..	825	0	0
Miss Wheeler ...	562	15	0
Miss Flint ..	56	8	0
R. P. H. ..	30	0	0
Mr. Ganpat Das Devi ..	10	0	0
Westchester Church ..	107	4	2
Mr. Campbell ..	120	0	0
St. Thomas Church, Satara, through Col. Berkham	40	0	0
Y.W.C.A. of A.I.C. Sp'gf'ld	13	10	0
Mr. Burnside, Freemantle	53	5	0

Received by Miss Nugent.

Mr. Robert Nugent ..	20	0	0
Miss. A. ,, ..	25	0	0
Mrs. Dunoon ..	20	0	0
Miss. A. Watson ..	20	0	0
Mrs. B. McLean ..	10	0	0
,, F. Galbraigth ..	10	0	0
,, R. Howden ..	10	0	0
Young Ladies' Club, Bethany ..	20	0	0
Donald Lowes' S. S. Class Bethany ..	20	0	0
Lady Park St. Church for new Ch. building ..	5	0	0
Mr. Campbell ..	45	0	0

Satara, Dec. 19th, 1918.

WAI :—

Received by Mrs. Sibley.

FOR THE ABBOT HOME AND ORPHANAGE.

Miss A. Abott. England ..	55	1	0
Mrs. Evans ,, ..	70	0	0
Mrs. Bazanquet ,, ..	65	13	3
,, Holman U.S.America	67	13	0
Dr. L. H. Grieve ,,	156	0	0
Milwaukee Downer College Y. W. C. A. ..	134	7	0
Miss. S. H. Kingman U. S. America	86	4	0
Ann Sharey Fund ,,	100	6	0
Mrs. M.M. Stephenson ,,	13	12	0
Mrs. Bokan ,,	27	0	0
Miss Emily Wheeler ,,	1,288	10	0
Mr. and Mrs. Picken, India ..	29	0	0
Captain and Mrs. Kinnear, India ..	50	0	0
Colonel Beyts, India ..	30	0	0
Mrs. G. W. Cox ,, ..	15	0	0

FOR EVAGELISTIC WORK.

From Mr. E. D. Cahoon Orient L.I. U.S.A. ..	292	0	0

FOR EDUCATIONAL WORK.

From West Chester Church U. S. A. ..	136	8	3

FOR MEDICAL WORK.

From Mr. Charles W. Loomis, U.S.A. ...	380	0	0
St. Paul's Church, Brooklyn N. Y. ..	55	0	0

SHOLAPUR :—

Received by Rev. L. S. Gates.

Government Grants ..	1,785	0	0
Bates Fund ...	446	11	0
Friends in Sholapur ...	12	0	0
Friends in Sholapur ...	39	0	0
Bible Society for Bible Women ..	132	0	0
Bible Society for Colporteurs ..	144	0	0
Miss Wheeler ..	481	0	0
"A friend in Kansas City" City $ 100			

Received for the Josephine Kindergarten.

Mrs. N. D. Garnsey ..	27	13	0
Mr. Fred Ferrey ..	40	1	0
Mrs. John Hartnell ..	160	0	0
A Friend ..	12	8	0
S. P. G. Pastor ..	2	0	0
	242	6	0

Received for the Woronoco Girls' School.

Southampton Sunday School ..	43	13	0
A Friend ..	35	9	6
Denretta Love ..	20	1	0
Monson, Mass, S.S. ..	58	6	0
Evelyn Wiesbroch ..	2	12	0
Residents in Camp ..	29	8	0
Mrs. L. N. West ..	54	3	0
Through Miss Fowler ..	140	0	0
Miss Fowler ..	104	6	0
Mrs. DeSouza ..	10	0	0
Miss Agnes ..	5	0	0
Mr. Thomboli ..	20	0	0
Sons-in-law of the School..	31	5	3
Total	554	15	9

Received for the Sholapur Boys' School.

1919	Rs.	A.	P.
Jan. Olive Branch S. S. St. Louis Mo. per Mr. Brown ..	75	15	0
Feb. Women's Soc. Immanuel Cong. Ch. Htfd.	108	1	0

DONATIONS—*continued.*

SHOLAPUR—contd.	Rs.	A.	P.
Apr. 1st C. C. Ipswich Mass by C. S. Tyler ..	179	3	0
May. Miss. Wheeler, Special	14	9	0
,, ,, Wheeler ..	464	6	0
June. ,, ,, Special	5	6	0
Aug. S.V.Ch. of Christ Atlanta U. ...	13	12	0
Sept. S.N.Y. P.S.C.E. Immanuel Ch- Htfd ..	68	12	0
Oct. Miss. Wheeler ..	418	7	0
	1,348	7	0

BARSI:—

Received by Rev. R. S. and Mrs. Rose

FOR BARSI GENERAL WORK.

	Rs,	A,	P.
Mr. "Philip" ..	300	0	0
Mr. H. C. Bayne ..	10	0	0
Miss Fulcher ..	85	4	0
Evangelistic Fund ..	10	0	0
Bible Society for Colporteur ..	90	0	0
Government Grants ..	280	0	0

Received for Bates Evangelistic Work.

Mr. C. S. Bates ..	6,381	1	0

The Mission desires to express its gratitude, not only for the special donations recorded herewith, but for the continued support received through the Board. In the crisis through which the world has just passed, contributions to mission work might well have failed, and in some missions have done so ; and the fact that the American Marathi Mission has been able to carry on as usual, is a tribute to the generosity, loyalty and self-sacrifice of a great number of devoted friends in the home lands.

Miss Wheeler's untiring efforts have again assured the support of our large family of orphans. We as well as the orphans are indeed debtors not only to Miss Wheeler but to those whose help she has enlisted in our cause.

The medical services rendered to our missionaries by Dr. Wanless, Major Davenport Jones, I.M.S., Captain Rigby, I.M.S., and other doctors, are also gratefully acknowledged.



Name of Station or District.	No. of Outstations.	When Established.	Population of Field.	* Foreign Missionaries.										Indian Workers.									The Church, C. E. and S. S.							
				Ordained.	Unordained.	Physicians (Men).	Physicians (Women).	Single Women.	Wives.	Summary.				Ordained Preachers.	Unordained Preachers.	Men Teachers.	Women Teachers.	Bible Women.	Other Workers.	Summary.			Places of Regular Meeting.	Organized Churches.	Churches Entirely Self-supporting.	Net Increase, 1918.	Sunday Schools.	Sunday School Membership.	C. E. Societies.	C. E. Membership.
										Men.	Women.	Total under Appointment.	Special Workers.							Men Workers.	Women Workers.	Total Workers.								
Bombay ..	2	1813	200,000	2	1	...	...	2	2	3	4	7	...	1	3	21	27	4	11	35	34	69	2	2	1	- 19	8	601	9	269
Ahmednagar ..	3	1831	34,000	2	2	...	2	5	4	4	9	13	1	8	4	71	20	14	16	83	50	133	5	2	2	- 78	20	784	4	110
† Parner ..	18	..	80,000	...	...	...	...	...	...	...	...	...	...	7	3	12	...	1	...	22	1	23	30	9	...	+ 42	16	444	...	...
† Kolgaon ..	13	1857	40,000	...	...	...	...	...	...	...	...	...	...	4	7	16	...	5	...	27	5	32	19	6	...	- 16	13	320	...	...
† Jeur ..	10	1888	18,000	...	...	...	...	...	...	...	...	...	...	4	3	11	...	1	...	18	1	19	11	7	...	- 6	10	363	2	15
Vadala ..	43	1857	150,000	1	...	...	...	...	1	1	1	2	...	3	2	50	7	10	3	58	17	75	45	15	1	-170	39	1,320	2	133
Rahuri ..	23	1860	75,000	1	...	1	...	...	1	1	1	2	...	4	9	30	5	5	1	43	11	54	36	10	1	- 52	27	200	4	160
Sirur ..	11	1841	88,000	1	...	...	...	...	1	1	1	2	...	2	6	15	6	6	3	24	14	38	21	4	1	+ 69	17	356	3	92
Satara ..	5	1849	450,000	...	...	...	...	2	...	...	2	2	...	3	4	11	8	2	1	18	11	29	2	2	1	- 9	4	260	2	57
Wai ..	6	1892	80,000	...	...	...	...	2	...	...	2	2	...	1	4	11	9	4	3	18	14	32	1	1	1	- 5	12	475	3	54
Sholapur ..	10	1862	420,000	2	...	...	...	2	2	2	4	6	2	5	5	34	29	9	55	75	60	135	12	5	1	- 3	14	397	14	500
Barsi ..	8	1912	80,000	1	...	...	...	...	1	1	1	2	..	1	5	4	1	4	1	11	5	16	13	4	...	- 14	14	373	2	38
Missionaries on furlough ..	...	...	...	2	1	1	1	3	3	3	6	9	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Totals for 1918..	152	...	1,715,000	12	4	2	3	16	15	16	31	47	3	43	58	286	112	65	94	432	223	655	197	67	9	-261	194	5,893	45	1,428
Totals for 1917..	152	...	...	12	5	2	4	17	16	17	35	52	3	47	56	338	123	57	98	495	225	720	181	66	10	+440	199	7,976	50	1,759

* Some missionaries will be counted in more than one column.
† These districts are supervised from Ahmednagar.

II. CHURCH STATISTICS FOR THE YEAR 1918.

Local Unions.	Names of Churches.	Year of Organization.	Pastors and others in charge of Churches at the end of the Year.	Communicants.														Baptized Children.		No. of Catechumens.	Total of Christian Community (Communicants, baptized children and Catechumens).	No. of literate persons.	No. of places of regular meeting.	Villages in which Christians live.	Contributions.	
				No. at beginning of year.	Added during year.				Removed during year.					No. at end of year.												
					Confession.																					
					From baptized children.	From non-Christians.	Total by Confession.	By letter.	Total received.	Dismissed by letter.	Died.	Excommunicated.	Struck off for absence.	Total removed.	Male.	Female.	Total.	Baptized during year.	No. now on roll.					For Church expenses.	For other work.	
Bombay	Bombay ...	1827	Rev. John Malolu ...	349	4	3	7	4	11	6	8	...	4	18	188	154	342	18	248	44	634	450	2	3	2,758	1,125
	Lalitpur ...	..	Mr. M. B. Kamble ...	30	...	...	...	...	...	10	2	...	...	12	9	9	18	..	24	3	45	10	1	6	35	15
Northern	Ahmednagar First.	1883	Rev. V. R. Chandekar .	1248	21	6	27	5	32	6	31	...	...	37	541	702	1243	20	444	3	1,690	1,000	2	2	1,467	302
	,, Church of the Lamb.	1892	Rev. V. S. Makasare ...	199	2	...	2	...	2	...	...	..	75	75	81	45	126	11	11	15	152	105	1	...	434	..
	Shendi ...	1888	Rev. Anaji Kshirsagar .	34	3	...	3	3	6	...	2	...	...	2	19	19	38	4	46	6	90	28	2	2	29	..
	Jeur ...	1888	,, B. P. Umap ...	55	...	...	...	...	...	...	4	...	...	4	36	15	51	..	45	4	100	40	1	1	24	..
	Vadgaon ...	1888	,, R. D. Gaikwad ...	59	3	2	5	...	5	...	4	..	..	4	23	37	60	..	38	3	101	28	1	2	23	..
	Pimpalgaon ...	1892	,, B. G. Bhingardive	47	...	...	...	...	...	...	4	..	..	4	23	37	60	..	38	3	101	28	1	2	23	..
	Bahirvadi ...	1896	,, B. G. Bhingardive	81	...	...	...	...	...	...	2	...	..	2	25	20	45	1	49	6	100	32	2	2	27	..
	Savedi ...	1901	Mr. S. V. Bhosle ...	30	1	3	4	...	4	...	4	...	...	4	47	30	77	..	46	6	129	40	2	4	25	..
	Dongargan ...	1914	Jeur Committee ...	78	...	...	...	...	...	...	1	..	...	1	14	19	33	4	28	5	66	30	1	2	29	..
											4	...	...	4	43	31	74	..	36	4	114	30	2	2	19	..
Western	Sirur ...	1855	Rev. S. R. Dongre ...	115	10	28	38	1	39	2	6	...	...	8	77	69	146	5	85	72	303	250	7	8	584	65
	Pimpalner ...	1902	Laxmanrao Shinde ...	23	...	9	9	...	9	...	2	...	...	2	17	13	30	..	12	21	63	9	3	3	31	1
	Palwa ...	1908	M. Y. Khisty ...	44	...	10	10	2	12	...	2	1	..	3	35	18	53	9	35	37	125	13	4	5	76	..
	Ranjangaon ...	1913	Jaiwantrao Kasote ...	61	...	25	25	...	25	...	3	...	..	3	46	37	83	10	44	17	144	25	7	8	81	4
	Parner ...	1856	Rev. R. R. Suryavanshi	37	...	...	...	...	...	...	6	..	..	6	19	12	31	..	21	10	62	12	2	2	50	..
	Jambgaon ...	1879	,, B. S. Hivale ..	72	1	9	10	...	10	1	2	..	...	3	60	13	79	1	38	21	138	30	7	7	108	..
	Hingangaon ...	1888	,, R. M. Londhe ...	77	3	20	23	...	23	...	...	..	..	..	60	40	100	7	46	15	161	30	1	3	76	..
	Kanhur ...	1888	,, B. B. Gorde ...	61	4	...	4	...	4	...	4	...	..	4	38	23	61	5	36	8	105	8	3	3	92	..
	Dhavalpuri ...	1892	Mr. K. A. Bhosle ...	60	...	...	...	...	...	...	...	..	..	..	41	19	60	..	29	8	97	12	1	2	55	..
	Hanga ...	1897	Rev. L. S. Hivale ...	97	..	12	12	...	12	1	2	...	..	3	70	36	106	..	48	7	161	47	5	6	180	..
	Nimbalak ...	1908	Rev. T. Y. Sonavane ...	90	...	6	6	...	6	...	1	.	...	1	51	44	95	3	54	10	159	8	4	4	47	..
	Astegaon ...	1908	,, B. P. Umap ...	40	...	...	...	...	...	...	...	...	...	..	22	18	40	..	15	10	65	8	2	2	8	..
	Chas ...	1911	,, T. B. Gaikwad ...	79	...	5	5	...	5	...	1	..	.	1	48	35	83	3	21	12	116	15	3	4	38	..

Kolgaon	Khandala	...	1878	,, V. C. Uzagare	...	61	...	...	2	2	...	2	...	..	5	37	21	58	2	23	21	102	13	3	3							
	Mirajgaon	...	1893	,, B. V. Bhosle	...	55	...	...	...	...	...	...	1	...	..	1	24	30	54	..	23	18	95	18	3	3	469	..				
	Hivre	...	1900	,, V. C. Uzagare	...	73	...	...	...	...	...	...	3	...	..	3	51	19	70	..	37	24	131	13	4	4						
	Valki	...	1900	,, V. C. Uzagare	...	66	...	...	...	...	..	..	2	...	..	2	43	21	64	..	31	17	112	6	1	3						
	Ralegan	...	1913	,, E. S. Ghodake	...	56	...	...	...	...	...	1	3	..	..	4	31	21	52	..	34	17	103	10	2	5						
Gangathadi (Godavari Valley, *i.e.*, Rahuri & Vadala)	Khokar	...	1855	Rev. R. Gorde	...	67	...	...	...	...	...	...	1	...	...	1	33	33	66	4	84	60	210	25	3	12	..	..				
	Shingve Naik	...	1855	,, R. Bandelu	...	83	...	...	...	...	...	...	..	..	..	..	43	40	83	5	114	40	237	20	2	3	..	...				
	Rahate	...	1858	,, G. Lokhande	...	154	2	...	2	...	2	...	4	...	...	4	91	61	152	18	96	35	283	60	9	9	..	..				
	Vambori	...	1860	,, R. Bandelu	...	75	...	...	...	...	...	2	4	..	...	6	89	30	69	..	115	115	299	22	4	3	..	..				
	Rahuri	...	1861	,, W. O. Ballantine	...	279	...	...	...	...	...	3	20	...	..	23	134	122	256	8	247	45	548	108	5	5	160	..				
	Katarad	...	1886	,, R. Bandelu	...	51	...	...	...	...	...	...	11	..	...	11	19	21	40	1	36	25	101	7	4	3	..	..				
	Bahamni	...	1899	,, R. Bandelu	...	114	13	...	13	...	13	..	6	6	2	14	60	53	113	..	27	..	140	31	2	2	141	..				
	Baragaon Nandur	...	1900	Mr. D. Salve	...	60	...	...	...	...	...	...	4	..	...	4	80	26	56	18	53	17	126	15	1	1	23	..				
	Belapur	...	1901	Rev. R. Gorde	...	127	1	1	2	...	2	..	6	...	...	6	59	64	123	..	123	40	286	60	3	20	76	..				
	Chitali	...	1914	,, G. Lokhande	...	142	16	10	26	8	34	2	26	...	6	34	24	58	142	13	73	28	243	60	3	6	54	..				
	Chanda	...	1856	Rev. Jakhoba Gorde	...	125	...	...	...	...	...	...	5	...	..	5	63	57	120	..	81	11	212	19	3	4	127	..				
	Pachegaon	...	1858	,, K. R. Hivale	...	107	...	...	...	...	...	...	19	...	...	19	40	48	88	..	56	15	159	26	2	2	78	29				
	Dedgaon	...	1858	,, T. S. Dethe	...	374	10	...	10	...	10	...	16	...	..	16	184	184	368	5	326	50	744	254	9	11	157	11				
	Shingave Tukai	...	1860	,, Hariba Gaikwad	...	200	...	...	...	...	...	...	19	...	...	19	99	82	181	...	109	..	290	18	1	...	108	..				
	Sonai	...	1861	,, K. R. Hivale	...	124	...	...	...	...	...	...	17	...	...	17	57	50	107	..	70	76	253	28	1	7	78	..				
	Javkheda	...	1887	,, J. G. Hivale	...	348	..	20	20	..	20	...	26	...	...	26	187	155	342	9	191	40	573	30	3	17	157	..				
	Vadala	...	1890	,, J. S. Rahator	...	383	1	...	1	..	1	...	9	...	...	9	173	202	375	14	117	100	592	307	3	3	489	17				
	Mukindpur	...	1893	,, J. C. Salve	...	82	...	...	...	...	...	...	8	...	...	8	38	36	74	20	84	42	200	12	4	6	157	..				
	Avhana	...	1896	,, J. G. Hivale	...	240	...	20	20	..	20	...	11	...	...	11	137	112	249	19	181	30	460	30	3	26	157	..				
	Nevasa	...	1901	,, J. C. Salve	...	124	...	..	...	...	...	...	20	...	...	20	43	61	104	1	104	35	243	15	2	10	157	...				
	Kharwandi	...	1902	,, K. R. Hivale	...	39	7	...	7	..	7	...	11	1	..	12	19	15	34	..	8	4	46	11	1	1	78	..				
	Khavata	...	1903	,, Jakhoba Gorde	...	48	...	...	...	...	...	...	4	...	..	4	30	14	44	..	36	..	80	4	1	2	79	.				
	Pimpri	...	1911	,, B. M. Ankaipagar	...	364	...	...	...	..	...	...	43	...	3	46	186	132	318	76	309	96	723	19	9	14	314	..				
	Tamasvadi	...	1912	,, K. R. Hivale	...	103	...	...	...	..	...	...	16	...	..	16	45	42	87	...	64	6	157	3	1	4	78	..				
	Bhenda	...	1914	,, T. S. Dethe	...	57	4	...	4	..	4	..	4	...	..	4	33	24	57	3	18	13	88	27	1	3	157	..				
Krishnathadi	Satara	...	1855	Miss B. Nugent	...	85	...	...	...	2	2	2	3	3	..	8	40	39	79	5	52	12	143	115	1	5	241	383				
	Koregaon	...	1904	Rev. G. T. Gaikwad	...	21	...	...	...	..	...	...	...	...	3	3	10	8	18	2	21	3	42	18	4	5	344	..				
	Wai	...	1872	,, K. H. Gaikwad	...	109	...	...	...	...	...	3	2	...	..	5	41	63	104	7	112	40	256	205	1	9	475	280				
Sholapur	Sholapur	...	1864	Rev. T. S. Bhonsle	...	723	6	2	8	4	12	3	17	..	..	20	329	386	715	36	478	160	1,353	440	5	7	730	250				
	Angar	...	1886	,, D. V. Bhambal	...	52	1	...	1	..	1	...	5	..	..	5	26	22	48	1	25	7	80	19	2	7	18	..				
	Madha	...	1886	,, P. K. Ravade	...	31	...	4	4	1	5	..	1	...	..	1	20	15	35	4	11	5	51	8	1	5	2	..				
	Shetphal	...	1886	,, P. K. Ravade	...	13	...	...	...	2	2	..	...	...	1	1	6	8	14	..	2	1	17	2	1	4	3	..				
	Sholapur, Lepers	...	1901	Mr. B. A. Ohol	...	20	1	2	3	3	6	...	2	..	..	2	8	16	24	1	10	20	54	18	1	1	80	..				
	Dhotre	...	1874	,, S. K. Sasane	...	69	..	1	1	..	1	19	3	..	8	30	19	21	40	3	37	4	81	18	2	6	3	26				
	Padoli—Watwad	...	1875	,, P. M. Randive	...	102	2	6	8	..	8	..	12	..	..	12	49	49	98	6	49	9	156	56	5	18	8	35				
	Manjari	...	1902	,, Y. S. Navagiri	...	26	3	...	3	..	3	...	1	..	..	1	14	14	28	..	15	5	48	9	2	5	4	12				
	Barsi	...	1918	Rev. R. S. Rose	...	0	...	...	..	19	19	2	...	...	..	2	8	9	17	2	25	2	44	24	4	1	37	46				
				Totals for 1918..		...	119	211	330	54	384	63	469	11	102	645	4348	3988	8331	392	5254	1685	15,270	4,483	192	353	11,485	2,631				
				Totals for 1917...		8592	182	434	616	103	719	47	88	7	137	279	4494	4098	8592	498	5062	1922	15,576	4,306	181	328	10,629	2,603				

III. EDUCATIONAL STATISTICS FOR 1918.

NAMES OF INSTITUTIONS OR DISTRICTS	Theological and Training Schools	Students	Secondary				Primary				Kindergarten				Industrial			Total Pupils in Schools						Boarding Pupils	Others under Instruction	Grand Total under Instruction	Amount of Fees	Amount of Government Grants
			No. of Schools	Boys	Girls	Total Pupils	No. of Schools	Boys	Girls	Total Pupils	No. of Schools	Boys	Girls	Total Pupils	No. of Schools	Total Pupils	Pupils not enrolled in other Schools	Christian Pupils		Non-Christian Pupils		Total Boys	Total Girls					
																		Boys	Girls	Boys	Girls							
																											Rs.	Rs.
Bombay—High School ...	..	..	1	51	14	65	1	55	50	105	1	14	12	26	..	..	..	62	72	50	12	112	84	129	...	196	3,060	3,477
,, School for the Blind ...	..	..	..	..	..	..	..	14	19	33	..	..	..	..	..	20	20	30	22	1	..	31	22	52	...	53	..	3,071
,, Clarke-Abbott School ...	..	..	..	..	..	..	1	65	..	65	..	..	..	..	..	..	..	40	..	25	..	65	..	..	...	65	722	..
,, Day Schools ..	..	..	..	..	..	..	8	227	130	357	..	..	..	..	..	..	..	4	5	223	125	227	130	..	...	357	240	1,441
Ahmednagar—Divinity College ...	1	23	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	23	..	..	..	23	..	..	...	23	..	..
,, Union Training School ..	1	46	..	..	..	..	1	124	1	125	..	..	..	..	..	..	..	148	1	22	..	170	1	60	...	171	..	4,108
,, High School and Sir D. M. Petit School ..	..	..	1	302	2	304	1	113	3	116	..	..	..	..	1	137	137	222	34	298	3	520	37	..	...	557	4,188	12,437
,, Girls' Boarding School ...	..	..	1	..	125	125	1	12	157	169	1	11	29	40	1	85	25	23	325	..	11	23	336	183	9	368	126	4,790
,, Bible Training School ...	1	8	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	8	..	..	..	8	..	110	118	..	..
,, Nurses' Training Class ..	1	11	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	11	..	..	..	11	..	...	11	..	..
,, Day Schools ..	..	..	..	..	..	..	8	123	252	375	..	..	..	..	..	..	..	16	16	107	236	123	252	..	...	375	..	1,094
Parner Village Schools ...	..	..	..	..	..	..	10	149	46	195	..	..	..	..	..	..	..	32	19	117	27	149	46	36	8	203	362	219
Kolgaon Village Schools ...	..	..	..	..	..	..	13	278	43	321	..	..	..	..	..	..	..	52	30	226	13	278	43	..	...	321	..	448
Jeur Village Schools ...	..	..	..	..	..	..	10	164	59	223	..	..	..	..	..	..	..	43	38	121	21	164	59	..	...	223	..	340
Vadala Station Schools ..	..	1	65	..	65	2	55	70	125	1	20	32	52	..	..	..	80	76	60	26	140	102	111	...	242	539	2,379	
,, Village Schools ..	..	..	..	..	..	..	43	612	341	953	..	..	..	..	..	..	..	440	268	172	73	612	341	..	...	953	..	1,547
Rahuri Station Schools ..	..	..	1	38	17	55	2	56	67	123	1	24	33	57	..	..	..	44	61	12	6	56	67	110	35	158	104	1,766
,, Village Schools ..	..	..	..	..	..	..	23	443	139	582	..	..	..	..	..	..	..	168	96	337	93	505	189	..	...	694	..	1,126
Sirur Station Schools ..	..	..	2	25	14	39	2	39	25	64	1	18	14	32	1	63	..	72	42	10	11	82	53	93	...	135	409	3,682
,, Village Schools ..	..	..	..	..	..	..	6	84	13	97	..	..	..	..	..	..	..	9	5	75	8	84	13	..	...	97	..	50
Satara Station Schools ..	..	..	1	10	18	28	1	29	8	37	1	26	7	33	..	..	..	27	26	38	7	65	33	38	...	98	293	682
,, Common Schools ...	..	..	..	..	..	..	5	111	93	204	..	..	..	..	..	..	..	..	2	112	90	112	92	..	...	204	..	603
Wai Station Schools ..	..	..	..	..	..	..	1	51	18	69	1	26	11	37	..	..	..	28	26	49	3	77	29	31	...	106	19	315
,, Common Schools ..	..	..	..	..	..	..	9	140	133	273	..	..	..	..	..	..	..	7	2	133	131	140	133	..	20	293	..	495
Sholapur Boys' School ..	..	..	1	19	..	19	1	61	..	61	..	..	..	..	1	45	3	58	..	25	..	83	..	48	1	84	1,051	1,957
,, Girls' School ..	..	..	..	..	..	..	1	..	88	88	..	..	..	..	..	..	..	..	86	..	2	..	88	76	...	88	441	689
,, Kindergarten ..	1	15	..	..	..	..	..	..	..	..	1	54	42	96	..	..	..	39	69	3	..	42	69	15	...	111	597	259
,, Criminal Tribes ..	..	..	..	..	..	..	4	318	197	515	2	61	96	157	2	12	12	..	..	391	293	391	293	..	...	684	..	..
,, Common Schools ..	..	..	..	..	..	..	13	283	150	433	..	..	..	..	..	..	..	174	4	109	146	283	150	..	...	433	..	1,785
Barsi Common Schools ..	..	..	..	..	..	..	5	111	48	159	..	..	..	..	..	..	..	14	12	97	36	111	48	..	51	174	..	230
Totals for 1918 ..	5	103	9	516	190	706	172	3717	2150	5867	10	254	276	530	6	362	197	1856	1357	2812	1372	4668	2729	982	198	7,595	12,151	48,990
Totals for 1917 ...	5	91	9	507	167	674	179	4226	2278	6504	9	172	186	358	..	..	...	1612	1202	..	..	..	..	995	281	7,908	8,750	48,384

American Marathi Mission



1T80
BZM3A
919

REPORT FOR 1919

INDIA IN 1919.

Three outstanding features of the year 1919 are the passing of the Indian Reforms Bill, the Punjaub Riots and the Afghan War.

At the close of 1918 a scheme of proposed reforms was published which had been drawn up by the Viceroy, Lord Chelmsford, and the Secretary of State for India, Mr. Montagu. It provided for the immediate devolution of much Provincial responsibility and the gradual devolution of Imperial responsibility upon Indians. A Joint Committee of British statesmen and Indian leaders was appointed to examine the scheme, and representatives from many classes and communities in India travelled to England and had an opportunity of expressing their views to this Committee. It recommended still further concessions than had been contained in the original scheme, and the Indian Reforms Bill in its amended form passed through both Houses of Parliament and became law in December. Indian Extremists, who had hoped for immediate Home Rule, are naturally dissatisfied, while on the other hand several conservative British statesmen believe the reforms to be dangerously drastic; but on the whole the news of the passing of the Bill has been well received in India, and the general feeling seems to be, "Accept what is offered and agitate for more."

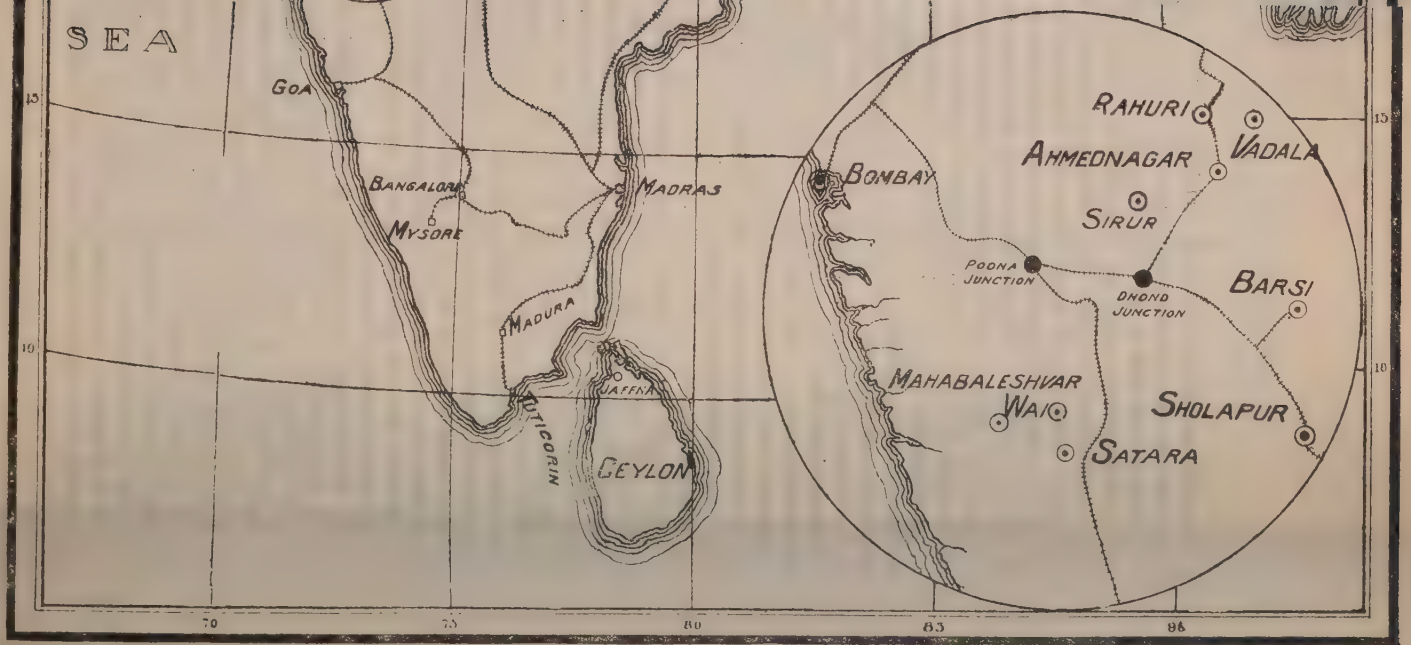
The Punjaub Riots, which are the saddest incident in Indian history since the Mutiny, were closely connected with a 'passive resistance' movement. During the war a temporary measure had been passed giving extraordinary powers to Government to deal summarily with political offenders in anarchical areas. The Rowlatt Commission was appointed to inquire into political conditions in India, and as a result of its findings Government felt that this temporary measure, which automatically ceased six months after the end of the war, ought to become law for a number of years after the war. This proposal roused a storm of indignation throughout India, and the Rowlatt Act was passed in face of the united protest of all the Indian members of the Viceroy's Council.

Mr. M. K. Gandhi inaugurated a movement called 'Satyagraha.' The word literally means 'the seizure of truth,' but has been paraphrased as denoting 'persistence in a course which one considers to be right.' He urged all patriots to take a Satyagraha vow of passive resistance to the carrying out of the Rowlatt Act, and called upon them to observe certain days in prayer, penance and humiliation. But this 'passive resistance' movement took a tragic turn in the Punjaub in April, where uncontrolled crowds armed themselves with big sticks and embarked on a costly course of destruction of human life and property. The military was called out, martial law was proclaimed, severe penalties were inflicted on the rioters, and order was restored; but much blood, both European and Indian, had been shed, much bitterness had been engendered, and Mr. Gandhi himself confessed that he had made a colossal miscalculation, saying, "I am sorry that when I embarked upon a mass movement I underrated the forces of evil."

The Afghan War, breaking out as it did immediately after the Punjaub Riots, further embarrassed the Government. Habibullah, the Amir, a good friend and ally of Britain, was murdered through a Court intrigue. His third son, Amanullah, imprisoned his brother and his uncle, acquired a bodyguard of 12,000 released jailbirds, won over a large portion of the army by bribery, and ascended the throne. To divert attention from himself and his insecure position he next declared war on India, and by spreading exaggerated reports of the Punjaub Riots he induced several Frontier tribes to join him. After some months of war, in which bombs and aeroplanes were prominent, peace was declared; but a state of guerilla warfare continues with recalcitrant tribes.

The world unrest is greatly felt in India. In January mill strikes in Bombay resulted in street rioting, loss of life and an epidemic of cholera which took a daily toll almost as disastrous as that of influenza. The severe famine conditions prevailing in most parts of India were slightly relieved by the good rains and the consequent good crops, but the cost of living continues excessively high. Relief camps continued to save thousands of people from starvation by giving them work on road-making, the digging of wells, etc. Funds from America and England provided clothing and food for thousands of destitute men, women and children who were unable to work. Support is still required for such poor folks, especially for the widows and orphans who are the aftermath of the influenza epidemic.

Yet in spite of hard times, India surpassed herself in her Peace Celebrations, which took the form of firework, aeroplane and processional displays and the distribution of much poor relief. Two announcements have made an extremely good impression on India and have done much to convince her of Britain's sincere desire to meet her aspirations. These were first, the appointment in January of Sir S. P. Sinha as Under Secretary of State for India and his inclusion in the British peerage, and secondly the King's Proclamation in December of an amnesty for political offenders and his promise of an early visit from the Prince of Wales. India is entering on a very critical period. She has got the chance for self-expression that she has been asking, and it remains with her to prove whether she is worthy, not only of this but of still greater responsibility in the near future.


SEA
GOA
BANGALORE
MYSORE
MADRAS
MADURA
JAFFNA
TUTICORIN
CEYLON
BOMBAY
RAHURI
VADALA
AHMEDNAGAR
SIRUR
POONA JUNCTION
DHOND JUNCTION
BARSI
MAHABALESHVAR
WAI
SATARA
SHOLAPUR
15
10
70
75
80
85
90



THE NEW BLIND SCHOOL, DADAR, BOMBAY.

REPORT

OF

The American Marathi Mission

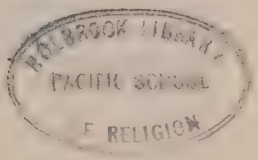
(A.B.C.F.M.)

FOR THE YEAR 1919

General Editor, Mrs. ROSE

Statistics Editor, Rev. W. HAZEN





Printed by the Scottish Mission Industries Coy., Ltd., (J. R. Eason, Manager), at Orphanage Press, East Street, Poona; and Published by Mrs. Rose (for the American Marathi Mission) at Barsi.

1920

54906

TO INDIA.

Land of the shimmering sea and stately palm,
Recurrent restlessness, majestic calm,
Land of the sun-parched plain and snow-pearled peak,
Sublimely strong, pathetically weak!
Land of unfathomed age, yet fount of youth,
Swiftest yet slowest in the Quest for Truth!

Of old, in cell and cave and hermitage,
In forest dim dwelt many a saintly sage
Striving by prayer and penance for the key
To ope the door of *Karma*, and be free.
Yet millions now bow down to wood and stone
That haply they may find the Great Unknown!

"Land of the Quest, I hear within thy breast
The throb of that great heart that yearns for rest.
I come to claim thee," thus the Master saith,
"I am the goal of all thy groping faith,
Thy longing and thy love. Come unto Me.
Thy quest is ended. I can make thee free."

CONTENTS

Page.

India in 1919
Fundamental Facts and Figures

The Challenge 1
The Mission in 1919 3
Called to Higher Service 8
The Church 11
Evangelistic Work 16
Work Among Women 21

Education:
Training Schools 24
High Schools 27
Station and Boarding Schools 30
Common Schools 36
Industrial and Kindergarten Departments 39

Special Institutions
Criminal Tribes Work... 41
Work for the Blind 43
Work for Lepers 44

Work for Young People:
Sunday Schools 46
Christian Endeavor 46
Physical Training 48
Girls' Club 48
Y.M.C.A. and Y.W.C.A. 49
The Pocket Testament League 49

Medical Work 50
Literary Work 52
Interesting Incidents 54
Stations, Missionaries, Work and Needs of the Mission ... 58
Donations 62
Statistics 69

FUNDAMENTAL FACTS AND FIGURES

The American Marathi Mission was founded in 1813, being the first American Christian Mission established in India, and the first Mission of any denomination permanently established in Western India. It aims to work for the welfare chiefly of Marathi-speaking people in some districts of the Bombay Presidency. It is supported and directed by the American Board of Commissioners for Foreign Missions of Boston, and its associated Woman's Boards, and the funds for its support are largely contributed by the Churches known as Congregational in the United States.

On its staff of workers at the end of 1919 are 44 foreign missionaries on active service, 7 being on furlough. Of these, 14 are ordained ministers, 4 unordained educators, 2 men and 3 women physicians, 1 nurse, 18 single and 14 married women. Its Indian staff numbers 619, of whom 44 are ordained ministers, 52 unordained preachers, 262 men and 134 women teachers, 59 Bible-women, and 68 others in various occupations.

There are 67 organized churches, with 8,457 communicants and a total Christian community reckoned at 15,470; 506 were added in 1919. There are 216 Sunday Schools with 7,688 pupils, and 41 Christian Endeavor Societies with 1,466 members. The Church contributions were Rs. 6,984 for Church expenses, and Rs. 1,499 for missionary and other work, a total of about $3,600.

The Mission maintains in all 199 schools of various grades, with 7,866 pupils, 4,997 boys and 2,869 girls, 4,819 being non-Christians. It received in 1919 grants from Government amounting to Rs. 39,832 ($17,300) and Rs. 13,748 from fees of pupils.

Mission Officers for 1920:—

Chairman: Rev. Edward Fairbank, Vadala, via Vambori.

Secretary: Rev. William Hazen, Byculla, Bombay.

Treasurer: Rev. Arthur A. McBride, Sirur (Poona Dist.

Report of the American Marathi Mission FOR 1919.

THE CHALLENGE

The cessation of the war has been followed by world-wide reconstruction and readjustment. Nowhere are they more apparent than in India, although the war is only partly responsible for the present tremendous upheaval of tradition and custom.

India is shaking off the torpor of centuries. She is like a mighty giantess awaking from an age-long sleep to which she had been lulled by the wand of a magician. One by one she feels her powers. As the stagnant blood begins to course once more in her arteries, her nervous system is a-tingle with new and sensitive life. As she stretches her powerful limbs she remembers her accomplishments of old, and plans still greater achievements for the future. She is now in the half-asleep, half-awake condition of early morning. She looks out of her windows and sees the dawn of her new day. She meditates on her ancient glories, her centuries rich with learning and lore, her heroes of sword and pen; and she feels her right to a large place in the ranks of the nations.

Her position as a great nation is inevitable, and when she is equipped for it she is bound to be an immense force. The vital question is whether that force will throw its weight on the side of righteousness or unrighteousness, of right or of might, of spiritual progress or of merely material well-being.

One of the saddest features of India to-day is the large number of earnest young men whose scientific study has killed for them the unquestioning mythology of their fathers and has left them nothing in its place. They are indeed without hope and without God in the world, and there seems no alternative for them but a cynical agnosticism. If India is to acquire the dry bones of Western learning without the warm spirit of Christ to breathe upon them and make them live, she is to be profoundly pitied.

We believe that nothing can help India in her political, social and moral renaissance like the spirit of Christ, and that nothing can satisfy the age-long longing of her soul like the love of the Master who is seeking her. The present moment presents an unprecedented challenge. It is a challenge to India to prove her dormant capabilities. It is a challenge to Christianity to prove that it can help her. But if Christianity is to accept the challenge it must be better supplied with men and material resources. May a new sense of responsibility be awakened in all who love Christ, a realisation of the privilege they have of accepting even a small part of this insistent challenge and of thereby helping this dear, this beautiful land, now trembling in the balance, to throw her weight definitely on the side of the Good, the True, the Pure and the Just.



THIS WOMAN HOPES, BY MEASURING HER LENGTH FOR A CERTAIN DISTANCE, TO PERSUADE THE GODS TO HEAR HER PETITION.

THE MISSION IN 1919

Personal Record.—This year has been one of great bereavement. In January we lost, after a short illness, our beloved Miss Harding, a daughter of the Mission and a member of it for over twenty years; in February Mrs. Edwards who during her four years among us had endeared herself to all; in March the Rev. Tukaramji Nathoji, for over fifty years associated with the Mission as pupil, teacher and pastor; in May the famous Marathi Christian poet, the Rev. Narayan-rao Waman Tilak. These deaths are a severe blow to the work of the Mission and an irreparable personal loss.

On February 13th Mr. and Mrs. Felt with David and Paul sailed for furlough; on April 14th Dr. and Mrs. Hume and Mr. and Mrs. Picken; and on November 29th Mrs. Lee with Grace and Theodore. The following resolution passed in October expresses the unanimous feeling of the Mission on the question of Mrs. Lee's return to India after her children are educated:—

"That we express to Mrs. Lee our sense of loss to us as a Mission and as friends in her leaving India to take her children to America, and we ask her to consider her stay there, no matter how long it may be, only temporary, and to keep always before her the thought of coming back to India, where she is so much loved, and where she is fitted to render so distinctive and valuable a service."

Our reinforcements have been as follows:—On January 25th Mr. and Mrs. Morrill with Jimmy and Douglas; on February 6th Mr. and Mrs. E. Fairbank, Mr. and Mrs. Moulton, Miss Wood and Miss Woods; on December 15th Dr. and Mrs. Beals with Annette, Theodore and Charlotte, also Miss Gordon, Miss Fowler and Miss Wheeler; in December Mr. and Mrs. Deming, Miss Harris and Mr. Neale. We were also delighted to welcome little Marjorie Moulton into the Mission Family on October 27th. Although nine new missionaries came to us this year we are still, like Oliver Twist, emphatically "asking for more" to fill the big gaps remaining in our field. Mrs. Woods (née Fairbank) came out with her daughter for a year's visit. She has been renewing Indian associations, seeing the work of the various stations and cheering us all up. We wish very much that she might be a permanent institution.

The new missionaries who arrived in the beginning of the year all studied Marathi in Ahmednagar and Mahableshwar. Mr. and Mrs. Moulton are now assigned to Satara, Mr. and Mrs. Morrill to Ahmednagar, Miss Wood to Miss Millard's schools in Bombay and Miss Woods

to the Girls' High School in Ahmednagar. Mr. and Mrs. E. Fairbank, Dr. and Mrs. Beals, Miss Gordon, Miss Fowler and Miss Harris took up their previous work, and Mr. and Mrs. Deming are located at Sholapur for language study. Miss Picken went to Satara to take up Mrs. Lee's work.

One promising recruit failed us at the last moment. Miss Adelaide Fairbank, whose return to the Ahmednagar Girls' School we had been eagerly anticipating, decided to join the Presbyterians. On October 10th at Vadala, her childhood's home, the Rev. Horace K. Wright of the American Presbyterian Mission, Vengurla, carried her off from among us. We congratulate the happy couple and wish them much joy and blessing in their united service.

Economic Conditions.—The severe economic conditions prevailing at the close of 1918 continued unabated for fully half of the present year. Our Christian people suffered great hardships, which would have been intolerable but for the generous help sent by friends in America. The following extract is from a letter sent by Mr. McBride regarding Sirur, but it so accurately describes the state of affairs in our whole area that I quote it as applying to the Mission in general.

"Many of you will want to know what we have been able to do with the famine relief money sent to us. I do not suppose that you can get any real conception of the terrible poverty among the lower classes of India. Those we know best are, of course, the farm laborers. They have no regular employment, but receive pay for the days when there is work in the fields. Their living is precarious at best. But when there is no work in the fields, they must migrate or starve. It is among these farm laborers where suffering is greatest, I suppose. They have no resources to fall back upon. Their houses are often mere huts. Their beds are the beaten earth floor of their houses. Their only bedding is often the rags which serve them as clothing in the day, as rain coats when it rains, and overcoats when the cold weather comes. To see women in rags patched and patched until Joseph's coat was nothing to compare with these as far as variety of colors goes, and then to know that when they get wet in the rain they will have to use their wet clothes for bedding at night, makes one sense their situation a little. These people are rich in nothing but children. Most of these die before they mature; but there are always enough of them to make them a severe tax on the family income. But when given a chance, these same people develop into some of our most valuable teachers and preachers. So one thing that we have tried to do this famine with the funds you have sent is to take in more of these most destitute children into our Boarding Schools. We serve two purposes in this way. We relieve the parents of the burden of

the children's support, and we give the children a chance to get an education and to get at least a glimpse of Christian ideals. Many are like little wild animals when they first come, but it does not take them long to get "school broke" and to take a real interest in their work. We have about fifty more of these little youngsters than we had a year ago. We could have taken in many more had we thought it wise to risk any more, for their support will be a problem after famine days are over. One of the greatest needs was to assist many of the farmers to get seed grain; for without this help many would have been unable to get seed and their fields would have remained idle when we need every particle of grain possible to secure. We are so thankful that we were able to do something in this line for our Christian farmers. Another thing we have done is to furnish work for some who for one reason or another were not able to go to the camps. The privations at the camps are great. Then some camps closed down early because of cholera or because there was less demand for them, and there were some cases among our people where the need was great. We have been able to help them by giving them work. We have been very slow about giving out money as a help to them, These people, from highest to lowest, have been brought up with the idea that begging is no disgrace. So, not to encourage one of the curses of India, we have given money only in most desperate cases of need because of sickness. One of the greatest needs has been help for our own Mission workers. The village preachers and teachers have a hard time to live on their small allowances when things are normal, but when prices have risen to such a stage as they have, it is absolutely impossible for them to live on what the Mission has been able to give them. It meant either reducing the number and sending some of them off to find other work at a time when workers were plentiful but work was scarce, or else adding something to their allowances. The latter course was adopted in our District. We have all too few workers at best. It was hardly Christian to pay those workers for teaching and preaching less than they could have got if they had gone with their families to the Relief Camps and worked at breaking stone for Government. But that was what it really amounted to in many cases. Five dollars a month is about the average pay for a village teacher. That is what they would receive for a man and his wife breaking stones in a Relief Camp, besides extra for each child, whether that child was able to do any work or not. In these days it is considered unchristian to give less than a living wage; but, with prices as high as they now are, the Mission which seeks to teach the Spirit of Christ to the people of India has itself been guilty of violating this prime rule. So we are glad that some of you have sent money expressly designated for this purpose of relieving those who have

given their time and energy and thought to Christian work in the villages. Then the women in rags had to be helped in some way. They simply just cannot save money to buy clothes these days when price of labor is low, when price of food is so high and when clothing costs at least twice what it normally does. So in a few of the more desperate cases among our people we have given the women, and in some cases the young children, new clothes. So in one one way or another we have tried to make your gifts go as far as possible and do the greatest amount of good. We have told them that the gifts came from people in America, who because of the love of Christ in their hearts have sent the money, that the people in India may know that they are Christian friends and are doing this for the sake of Christ. On behalf of the people in India, who cannot voice to you their appreciation of your gifts, I send this expression of their gratitude."

Cholera and influenza have added to the distress, but have not developed into serious epidemics. There is a good deal of weakness, the after-effect of last year's influenza wave, which has also left vast numbers of widows and orphans to be provided for in some way or other. The work as a whole has been hampered and disorganised by famine conditions, which involved the migration of whole villages in search of work. When the rains came and there was a prospect of crops and consequently of farm labour, people began to return to their villages, and the schools began to fill up again.

Many requests have been made for baptism, but many have been refused. In hard times it is more than ever difficult to distinguish motives, and it has been found the better part of wisdom to go very slowly. But interest in Christianity is growing rapidly and the attitude of non-Christians seems to be increasingly friendly. Missionaries are often invited by caste men to visit their village and are often besought to help them in their quarrels and especially in their litigation. 'A letter from the Sahib' is considered a kind of open sesame to a favorable judgment.

Re-organisation. For many years it has been increasingly felt that a larger share of responsibility for mission work ought to be given to Indians of good education and high moral character. Accordingly, in October a draft plan of re-organisation was drawn up and approved by the Joint Sessions. It provides that the work of the Mission shall be divided between two bodies, as follows—1. THE GENERAL COUNCIL, which shall have charge of the Educational and Medical work within the Mission area and of any work not otherwise provided for, and—2. THE CHURCH COUNCIL, which shall have charge of the churches and gradually take responsibility for evangelistic work within the Mission area. There shall also be a Missionary Committee, consisting of the foreign missionaries, to

have full charge of their personal matters. Each Station shall have a Council including all foreign and Indian missionaries and other Indians who have actual responsibility for important work. From these Indians on the Station Councils shall be chosen members, in the proportion of one to three, for the General Council. The new scheme will come into force in January 1920, when the first General Council will be held at Ahmednagar.

CALLED TO HIGHER SERVICE

Miss Mary Ballantine Harding—Miss Harding was the daughter of the Rev. and Mrs. Charles Harding, of this Mission, and was born in India. She went to America at the age of nine and was educated there, graduating from Oberlin Kindergarten Training School. She joined the Mission in 1897, lived with her parents at Sholapur and started a Kindergarten there. Her work has developed and prospered until it consists now of the Josephine Kindergarten and the Mary B. Harding Kindergarten Training School, to which teachers from many missions in Western India come for a two-years' course. A serious illness in 1916 on her return from furlough laid Miss Harding aside for a time, but she was able to resume and carry on her work until the end of 1918. A short, sharp illness cut off, on January 4th, 1919, a life whose exceeding sweetness continually reminded one of the Master. Miss Harding's beautiful, gentle spirit has left a fragrant memory that will outlive even her splendid contribution to the educational development of Western India. Everyone loved her and came to her for advice and sympathy, and she gave herself unstintingly to all who needed her help.

Miss Fowler, who was on furlough at the time of her death writes: "One loving welcome and greeting has been missing, and it is hard to adjust oneself to the work again without Miss Harding. For twenty-two years we have been so closely associated in our work and lives that I miss more and more as the days go by the beauty and strength of her love and fellowship. But I rejoice that hers was a life that cannot die, and it shall be my desire and joy to keep alive her memory and influence, that they may continue to inspire for good all those who knew and loved her, that we may ever feel that her spirit life is present with us."

Miss Wheeler, her colleague and successor, writes: "The words of 'The little Grandmother of the Russian Revolution' about a friend of her own, express far more truly than we can write, our deep love and gratitude for the glad, self-less service and rare, Christlike life that Mary B. Harding gave to us, her associates, and to India. 'She was among us like an angel. She worked her life long to improve, to comfort, to uplift, and she was beloved for her golden heart, for her friendship, for her delicate attention to the needs of each separate person. She was a good and wise spirit that came to us to show how we can live and die.'"



Miss M. B. Harding.



Mrs. L. M. Edwards.

Mrs. L. M. Edwards—Miss Lydia Mary Cooke was born and brought up in England. After taking a First Class in the Modern Language Tripos at Cambridge she came out in 1898 to join the Missionary Settlement for University Women in Bombay. In 1911 the Settlement loaned her services to the Indian National Y.W.C.A., for which Association she was Travelling Secretary in South India until her marriage in 1912 with the Rev. J. F. Edwards of the Wesleyan Methodist Mission in Bombay.

In 1914 the American Marathi Mission was fortunate in securing the appointment of Mr. and Mrs. Edwards, both of whom were good Marathi scholars. After almost two years at Sirur they were located in Bombay, where Mrs. Edwards at once undertook work among Indian women, both Christian and Hindu, as well as taking a leading part in Y.W.C.A. and other activities. A serious illness in the Spring of 1918 kept her out of Bombay until the following November, when she had rallied sufficiently to resume some of her interests. The heart trouble, however, recurred, and she passed away at her home in Gordon Hall House, Bombay, on February 12th, 1919.

The following is an extract from a resolution passed by the Mission at its meetings in April :—

"Her frequent visits, her care of the sick and the oppressed, her ready sympathy with all in their joys as well as in their sorrows, her hours of study with the Bible-women, her untiring efforts to keep in touch with the scattered members of the Byculla church, these will long be remembered with affection and regret by those to whom she ministered. Those of us who were more closely associated with Mrs. Edwards recall with wonder her unfailing interest in the special work of each of her associates, her evident sympathy even when she could not see eye to eye with them, her large charity, which led her always to emphasise the good in each one, and her tact and decision in dealing with difficult situations."

Rev. Tukaramji Nathoji—Pastor Tukaramji Nathoji was born in 1854 in Karajgaon, a small village on the Pravara River near Belapur, 35 miles North of Ahmednagar. His father was a religious teacher of the Mahars, and after his father's death he lived with a woman who took the boy with her on her visits to the holy places of the Hindus. When he was about 7 years old he met a Christian preacher who invited him to come to the Belapur school. On his way to school he saw men trying to drag an idol out of the mud of the river into which it had fallen as the result of a heavy flood. This roused in his mind the thought, "If that idol cannot help himself, he cannot help me." He was led to accept Christ and went on studying in school, but, because he was not given a chance to study English, he finally

went back to his Hindu relatives. At the end of three years Dr. Fairbank met him and his appreciative words brought Tukaramji back, and he entered the Normal School. After finishing his course in this school he became a teacher for ten years at Satara and elsewhere. During this time he wrote "The Family Friend,' a book that got him a prize from the Mission. Later he wrote "The Young Man's Friend," which also took a prize. In 1878 he entered the Theological Seminary at Ahmednagar, and in 1882 was ordained and installed pastor of the American Mission Church in Bombay, where he continued for 27 years. Here he felt the need of ability to read and speak English, and to learn this he went into the Mission School and studied with the boys in the school and became in time proficient in the use of English. During his pastorate the church increased in numbers and in independence. He also became Marathi editor of the *Dnyanodaya* and continued this work for fifteen years. In 1908 he resigned from the Bombay pastorate and came to Ahmednagar, where he was busy in writing and in teaching in the Theological Seminary and other schools till his death in March of the present year. As teacher, preacher, writer, editor and pastor he commended himself as a true servant of God, and a sincere lover of his fellowmen. (*H. Fairbank*).

Rev. Narayanrao Waman Tilak—This great Indian Christian poet was born of a Brahman family at Karajgaon, Ratnagiri District, in 1862. Early in life he began his Quest for Truth and wandered about from holy place to holy place in a vain search for a religion that would not only satisfy the yearning of his own soul but would unify India. He laid great stress on two things in this ideal religion, namely, the personality of God and the brotherhood of man—principles very foreign to orthodox Hindu thought. At last he met in a train a white man with whom he had a long discussion on religion and who gave him a New Testament. This he started to read through curiosity, but he soon realised that in Christ he had found what he had so long sought in vain and that his Quest was ended. Referring to the Sermon on the Mount he said, "I could not tear myself away from those sentences so full of charm and beauty, which express the love and tenderness and truth that the sermon conveys. In these three chapters I found answers to the most abstruse problems of Hindu philosophy. It amazed me to see how here the most profound problems were completely solved. I went on eagerly reading to the last page of the Bible that I might learn more of Christ."

Naravanrao, having thus found Christ, lost favor with his friends and fellow caste people and was persecuted by them ; but he received baptism in the American Marathi Mission Church, Byculla, Bombay, on February 10th, 1895. His influence at once began to be felt. He



Rev. Tukaramji Nathoji.



Rev. Narayanrao Waman Tilak.

set himself to Indianise the Christian Church. He strove to show that in becoming a Christian one need not cease to be an Indian, and he infused into the Church a spirit of patriotism that had been conspicuously absent. His own mastery of Marathi and Sanskrit enriched the Indian Christian vocabulary, and his abundant writing of devotional hymns not only enriched Indian Christian literature but was appreciated by non-Christians. His longest poem, the Christayan, a metrical version of the life of Christ after the manner of the ancient epic the Ramayan, was unfortunately left unfinished. Mr. Tilak was for seven years the Marathi editor of the *Dynanodaya* and for long connected with the Mission. But the conviction grew upon him that he could best serve Christ as an independent worker, so, in 1917 he broke connection with the Mission and adopted the role of a Christian *sanyasi*. He wandered about preaching to people in towns and villages, wearing the long, saffron-colored robe of the religious teacher in India, receiving no fixed salary but accepting the offerings of his hearers. He was eagerly listened to by multitudes of all castes and all religions.

At the time of the Punjaub Riots Mr. Tilak was on his sick bed, but he sent out a passionate message to all true Indian patriots, pleading with them for the true interpretation of "satyagraha" and for toleration and brotherhood. His death on May 9th, though it followed some weeks of hospital treatment, came with tragic suddenness, and was deplored not only by his Christian friends but by all classes and communities in India.

THE CHURCH

When a community of Christians decides that it wants to become a church, it applies to the local *Aikya*, that is, the local Church Council consisting of pastors and of representatives from each church and of the ordained missionaries of that district. The *Aikya* then considers the number of the communicants, their distance from the nearest church, their ability to guarantee their prospective pastor one month's salary per year, and the condition of its own funds. Should its answer be favorable the inauguration takes place and the new church is added to the local *Aikya*.

The salaries of the pastors are usually found partly by the local *Aikya* from the tithes which it collects from all mission workers, partly by the Pastors' Sustenation Fund, partly by the Church members, and partly by the Mission. When an Indian pastor is in charge of a district he is usually appointed and supported by the Mission, while several Churches are entirely independent of Mission funds. District churches are composed of members from many villages for

miles around. Church buildings vary in character from fine, large stone edifices to tiny, mud-walled, tin-roofed sheds, while if they are non-existent, the people conduct their services in the open air.

As long as the churches consist of scattered communities of poor people it will be difficult to attain the ideal of having them self-supporting, but it is wonderful that in the recent famine times the gifts were as numerous and as generous as they were. Church collections are used to defray the expenses of delegates to the local *Aikya*, to assist needy members, and in other ways at the discretion of the Standing Committee. These Christian churches are indeed beacons of light in a land where the great bulk of the people still sit in darkness.

To travel miles through a heathen district, to pass wayside shrines and handsome temples alike with their red-painted stones and hideous idols, to watch the soul-hungry worshippers bow down in abject devotion with their vain offerings of flowers, cocoanuts, bangles, rice—and then, at a sudden bend in the road, to hear the strains of one's favorite psalm or hymn issue from a humble little room filled with Indian brothers and sisters who have found Christ, and who now pour out their hearts to the Christians' God—that is one of the thrills of missionary life.

The Bombay Church—We regret the loss by death this year of Mrs. Edwards, Rev. Tukaramji Nathoji, the Rev. N. V. Tilak, and of Mrs. Balubai Kale, a veteran member of this church who has spent a major part of her life as an ideal matron of the girls in Bowker Hall.

The church has recently organised efforts for the immediate relief of its poor, by which a fair amount will be collected to meet their contingent needs.

Two men and two women, all Hindus, have professed their faith in Christ Jesus by receiving the rite of baptism during the year. (*J. Malelu*)

Jeur District—The Jeur Committee has been working in the Jeur District for the last 10 years. The members of the Committee have felt it an inspiration and joy to be engaged in this Christian service. It has taught us how to be patient, tactful and sympathetic. It has not only given us much experience, but while serving it has brought us closer to the feet of the Master.

There are 10 schools with 11 teachers, 7 churches with 4 ordained ministers, 3 preachers and 1 Bible-woman. During the ten years since this Committee has had charge there have been added 2 schools and a church. A fine site has been procured from the Government, free of assessment, for a good building in the village of Savedi. (*B. P. Umap.*)

Kolgaon District—It is a matter of praise and thanksgiving that this year our Churches have grown both numerically and spiritually. Our pastors are day by day consecrating themselves more and more to this sacred service.

This year on account of the famine conditions, we did not get the annual subscription from our Churches; our pastors therefore had to make self-sacrifice of about 3 or 4 rupees a month from their pay, which they did willingly.

In every station in our district there is a band of Christians who perform *Bhajans*, and every day they gather together to sing them. Our Missionaries, The Rev. and Mrs. H. Fairbank, are a great help and encouragement to us. I am very glad to say that our work is bearing fruit and I know that this is owing to the working of the spirit of God in us. (*V. C. Uzagare*)

The Parner District—The strength of the district in connection with 8 organized churches and 9 schools is 975 of a Christian community, 248 pupils and 21 workers. The proportion of Christians is approximately 1 to 80, which shows the mighty future and its needs. I am very grateful to the American friends and helpers of the district who very regularly supported this work this year as in the past, even while Dr. R. A. Hume is away on furlough. I look to them also for the next year with great hopes of help. May God enable them to help us to work for Him here in the Parner District.

The following are some of the interesting facts concerning the work:—(1) During famine the district was helped a good deal by the Mission and other friends. (2) Amidst the discouragement of famine, influenza and the war the workers could act as good samaritans all over the district and on famine relief camps. (3) Three places where no fruit could be seen in the last many years, have now begun bearing fine fruit. (4) The *Kunbis* (farmers) of some of the places are very near the Master's Kingdom. (*R. S. Modak*)

Ahmednagar District—In the East of Ahmednagar there is a village called Limbodi. For many years I have been working there. A fairly large number of people is baptized. I requested the *Aikya* of the North Churches to establish a Church there. The *Aikya* appointed a Committee with two missionaries to go and see the people and report. The Committee gave a favorable report and the Union decided to have a Church there. Some of the people have gone away owing to the famine. Some have come back and I am expecting the rest to come soon. I hope to have a Church founded there shortly.

I am anxious to extend work in the Ahmednagar district. I have only six teachers and three preachers. I need at least six more

teachers, six preachers, two ordained pastors, three Bible women and six buildings. All this depends on funds. I hope God will graciously supply the need in this district for His glory. (*B. P. Umap*)

Vadala—The Gangthadi Aikya (local association of churches for Rahuri and Vadala districts—26 churches) held its semi-annual meeting on the second of December at Vadala and transacted important business. This association is in earnest to accomplish larger plans for the churches. A new constitution was adopted with the aim of securing more effective work. The spirit of the association for advance and self-support in all its churches is strongly evident. (*E. Fairbank*)

Rahuri—In such a time of hardship as this year has been, if the churches could have held their own it would have been surprising; but they have done more than that. We have refrained from baptising dependent people during the famine, but many can be gathered in next year when more normal times prevail. Our oldest pastor, Rev. Vithoba Bhambal, after nearly half a century of service, has died. One new man has been ordained with fitting and beautiful ceremony. Each of our four ordained men has a circle of churches which are visited in turn. When these churches become large they will each need a pastor, but as they are now it is not difficult for one pastor to take charge of two or three churches.

The terribly hard times have caused the separation of some families and even the migration of some to other parts of the country. On the whole the people are hopeful and thankful and always patient. (*W. O. Ballantine*)

Satara—During the year two adults were taken into the Church by letter and nine children from the Boarding School on profession of faith. Seven of the children in the Orphanage were baptised and a young man from the Sali (weaver) caste was also baptised—and one child of a Christian.

The Rev. Hariba Gaikwad has been acting pastor during the year, and though over seventy years old has visited all the congregation regularly, taken charge of the services, and helped in the Sunday School for high-caste children. He is a man of beautiful spirit and has a good influence among the people.

We are still looking for a pastor, but it is most difficult to find a suitable one. We want a fine man with an English education to cater to our teaching staff and the few other well educated people who attend. On the other hand, we are a small congregation and unable to pay a large salary—large enough to induce a man of that standing to come. (*I. Nugent*)

Wai—The Church, with its various activities, Christian Endeavour Societies, special voluntary evangelistic efforts and regular Sunday and week-day services, has had a busy and blessed year. The large enquirers' class instructed by the pastor is a source of encouragement and hope.

Not least among the joys that the year has brought to the Christian community, is the safe return of Dr. and Mrs. Beals and Miss Gordon. We thank God for the courage and inspiration of their presence with us again. (*M. L. Sibley*)

Sholapur—The Church has had a good year. After the evangelistic campaign of last March, when the people threw themselves so heartily into the work of preaching the gospel, neighbourhood prayer-meetings were continued throughout the year and have been a source of great blessing. As a result of the spirit of prayer, many of the poorest people have been inspired to give a little time each month to preaching. We feel that a praying church is a growing church, and believe that the spirit of unity which is here now is the forerunner of the spiritual awakening which will soon come to this growing, manufacturing city. Our Church has a wonderful mission here, and she is getting herself ready to fulfil it in a splendid way.

The Church has established a Poor Fund this year and has practically taken entire care of the very poor of its own number. Heretofore that has always been left for the missionaries to see to, and it is a big step in advance to have them feel their own responsibility. The Poor Fund Committee, together with some of the missionaries, has also attended to the distribution of such general famine relief funds as have come to us. (*K. V. Gates*)

Barsi—The churches of the Barsi and Mogalai Districts have somewhat recovered from the havoc wrought by the famine, war, and especially by the influenza. The old courage and buoyancy is again apparent, and in the Mogalai the people are looking forward to the annual three-day church festival, when the Christians from all the district gather for three days at Padoli and hold services and enjoy Christian fellowship. (*R. S. Rose*)

EVANGELISTIC WORK

A PICTURE—An evangelistic missionary's tonga is drawn up outside a village and opposite to the little Christian schoolhouse. A crowd of Christians and other outcastes has assembled to hear the missionaries preach.

While the service is proceeding a country cart dashes up. From it a tall, white-clad Mohamedan priest alights and enters a one-roomed house. Immediately come the heart-rending sounds of women's wailing. A tiny dead body is carried outside, washed and dressed just out of sight of the Christian group, and then carried to a grave under a big tree fifty yards off.

The missionary *mudumsahib* goes over to the stricken house and hears the distracted mother's story. Her little girl was just a year old: had fever and a cold for a month. Medicine? Oh yes, they tried country medicine, but it was no good; and the mother has another paroxysm of weeping.

The missionary, with her hand on the poor woman's shoulder, tells of the Master who loved all children, who called them to Him and blessed them. She tells of the hope He gave of a city above where the children play happily, and where their mothers will one day meet them again. The heart-broken mother listens astounded. That chance meeting has given her a ray of hope of which she had never dreamed.

Bombay—What can six Indian preachers do in a city whose population on a conservative estimate during the past year has been a million and a quarter? And what can they do in relation to those Hindu temples or Moslem mosques which are on well-nigh every street in such a city? But then those six preachers have been armed with the same weapon St. Paul had when 'his spirit was stirred within him' as he went along the streets of a 'city full of idols.' Consequently those six preachers have left their mark on the Bombay of 1919, the year's work having two distinguishing features. First, despite all the political and economic unrest of the time, of which

Bombay had its full share in 1919, the crowds who stand listening to the daily street-preaching were never so large and never so attentive as during the year just closed. This finds a partial index in the record number of Scripture portions sold at the street corner services, the number being 15,613. That there has never been the slightest disorder at any of our services is surely a tribute to the tact and wisdom of the preachers, who by their putting of the Christian message might easily have aroused hostility. That they have not compromised their message is clearly shown by the second special feature of the year's work, viz., the number of secret seekers after Christ they have discovered. That India is undergoing a religious revolution far more tremendous and far-reaching than the political revolution is indicated by the increasing number of those Indians of all castes who are reading the Bible and seeking personal interviews about Christ. (*J. F. Edwards*)

The Gospel-Spreading Society of the Bombay Church maintains its Lalitpur Village Mission in North India, consisting of an Indian missionary couple, seven other workers, an orphanage, four village schools for non-Christians. Several houses have been put up, and a fairly large building for a school, an orphanage and for the residence of the missionary couple, is nearing completion. The site, comprising several acres, was secured partly from the Government and partly by private means. The work, which will require roughly Rs. 2,000 and which has no definite sources of income, is a venture of faith in the Lord of the Harvest for the evangelisation of this benighted part of this vast country. (*J. Maleby*)

Jeur—We are thankful to the Lord for helping us in our evangelistic work in this district. We go around with a big preaching and singing band. We stay in the district for days and go from village to village. Good work is especially done at night, when people are free from their work. We make use of the magic lantern also on such occasions, and we close our work generally late at night, because the people are eager to listen to the Word of God.

In this district the work among the Mangs has been increasing and a fairly good number is added to the Christian fold every year. Much interest is shown among the Marathas, and we have been praying to the Lord to show us a way to draw these people unto Him.

At Ghurd we went with Mr. and Mrs. Burr on the 23rd Nov., 1919, when 3 men, 5 women and 4 children were baptized. This was a happy occasion. The people gave us a good reception. We went away with the solemn joy of the angels. Again there was a similar occasion in Dongargaon, where we had the Lord's supper on the 7th Dec., 1919, when 2 women and 5 children were baptized.

The Jeur Committee is grateful to the advisory missionaries, Prof. and Mrs. C. H. Burr, for all their kind help and sympathy in the district work for several years. (*Rev. B. P. Unap*)

Vadala—Baptisms have been few, because there is always need for caution during times of distress, lest people ask for baptism in the hope that their troubles may be removed or lessened in that way, but the pastors report an encouraging interest in spiritual things. The Bhils (a criminal tribe) who have become Christians, are always subjects of special interest and anxiety in a time of distress, lest their hardships lead them back into their old habits of thieving, but they have remained steady and industrious. (*E. Fairbank*)

Rahuri—The Bates village work has been a blessing to many, and to none more so than to the villagers of Mhaisgaon. Seventeen baptisms last year have been followed by thirty this year. The schoolmaster does the evangelistic work largely himself. He, with his wife and five children, were shut off from the outside world for weeks during the influenza, as the village authorities, in their efforts to keep the deadly disease out of their town, kept a strict guard over all the entrances to the place. A man whom we sent to this master with medicine and help was turned back without doing his errand. The Gosavi (or holy man) who gave his little girl to us has lately died.

A new school has been opened at Bhokar, where there is a large community of Bhils. This is in charge of an old man who is an experienced teacher. At Khokar much useful work has been done by Anubai, widow of Rev. Apaji Bhosle. She visits Bhokar, which is two miles from her home, and has great influence over Bhils and Kunabi women in both towns.

Our last visit to Kendul occupied three days. The Bhil girls sang Mr. Tilak's Bhajans very effectively, one leading and then all taking up the song. These people have been troubled in various ways, such as not being allowed to sow their fields and having their cattle taken away from them. Many of them are in extreme need, with no garments to wear and no covering for these cold nights. It is fortunate for their contentment of spirit that they do not know how wealthy some people are. (*W. O. Ballantine*)

Sirur—Because of the famine we have baptised very few this year. But there are a considerable number only waiting until we can visit their villages, when they will be baptised and admitted to our village churches. (*A. A. McBride*)

Satara—The outlook for the evangelistic work in Satara District is most encouraging. Never before has there been such an attitude

of friendly receptiveness on the part of the village people. Everywhere on tour we find them eager to listen. In one big town the Marathas even offered to *pay* us to show the pictures of the Life of Christ in their section of the city! Everywhere we are asked to show the pictures on the walls and sometimes even inside the Hindu temples. (*L. Picken*)

Sholapur—The teachers in the district get so keen about preaching that they sometimes neglect their schools! In one village there have recently been 2 baptisms; the men are reaching their friends and there are 6 inquirers, who will doubtless soon come out for Christ. Every village has its group of those who are under instruction. One woman, who has long been the subject of prayer, was baptized a week ago. She was much grieved when her son became a Christian, and almost refused to attend the service when he was baptized, because she understood that he was to drink cow's blood. He assured her that she herself could bring the water that would be used in the service, and so she came. Since then, many years have passed. Her son has a large family, among whom a son did not appear until 8 years ago. The mother made no objection to having the girls baptized in babyhood, but when a grandson appeared, she refused to allow him to be baptized, since she would then have none to perform her funeral rites but a Christian. So the boy has waited 8 years. Now the old lady and her grandson were baptized together. It was a great day for them all. There was a new little sister in the family who was to have been baptized the same day, but the old lady refused to share the day with any one else, saying that the baby could be done some other day! And so, though the Saheb had given a whole day to the trip, she refused to have him baptize the baby. There must have been rejoicing in heaven over that soul which had waited and fought for so long. (*K. V. Gates*)

Barsi—To Indian workers and missionaries alike the spirit of receptivity on the part of Hindus is quite apparent, and especially the outcaste Mangs are in many villages eager to hear and to be baptized. There are secret enquirers also among the farmer caste, including the patils (village headmen). During the touring in the villages the need for shepherding this great area, and the great need of dotting it here and there with village schools, is brought home to one with great force. Downtrodden and helpless outcastes constantly appeal for a little chance to rise from their oppression and degradation. They are lovable in all their dirt and evil surroundings. The challenge is formidable and we long to possess the land for Christ, but we simply cannot do so for lack of money.

Two notable conversions of the present year are those of Naghuba and Sakharam. Naghuba is a Mang of Agulgaon, a village eight miles north of Barsi where there has not been a convert for twenty years. He was the accepted leader of the Mangs in 27 villages, the trusted guide in all matters, civil and political, judge in their disputes, and the subject of much prayer and effort on the part of the Indian Christian workers. It is hoped that through Naghuba not only his family and some of his friends of Agulgaon will also come out, but that he will be instrumental in gaining others from the villages in his charge.

Sakharam, of Chincholi in the Mogalai, also an influential Mang and an owner of a field, came out boldly for Christ. There is also promise of further results in this village, as Sakharam is already their chosen leader. This condition is especially hopeful, as this community in this village is known for miles around as especially honorable and worthy. Several of the people own land, those who still worship idols are only half-hearted; and the whole group is urgently requesting a school and religious instruction. Towards this they have pledged their help according to their ability. It is an exceptional opportunity.

(*R. S. Rose*)

Bates Work—In 1916 Mr. Chas. S. Bates offered to support 25 new workers in 25 new villages in our area for three years. The Mission rejoices that he has now decided to continue this splendid work for another three years. Converts flock in as the knowledge about Christianity spreads. Agencies of opposition are at work, and Hinduism is becoming more and more aroused to the danger. New school buildings which are to be erected in several of the Bates villages will greatly facilitate the work of the teachers and preachers. We are profoundly grateful for this new and effective agency. During a recent tour in these villages the value of village school work was very much in evidence. The master not only teaches the children but is the means of propagating Christian knowledge both openly and secretly in his own and near-by villages. In one Bates village 42 persons were baptised at a special meeting—the harvest time of a faithful village teacher's work. At another village the converts, owners of fields, are independent and self-respecting, and are advancing in Christian ways of life and thought. It is this permeating trickle of Christian influence into thousands of Indian villages that is preparing the way for the flood of victory which is surely coming. (*R. S. Rose*)

WORK AMONG WOMEN

Bombay—The situation confronting the Bombay station missionaries last spring was that here was the work but no missionary to supervise it. We determined, however, that the flag must be kept flying somehow, and though we could not manage to supervise the four Bible Women then forming the little staff, we contrived to guide week by week two of them, who have gone forth daily as a pair of workers to the homes of the poor non-Christian women in Agripada, Jacob Circle, Byculla and Parel. In this way about a hundred women have been met each week, Gospel songs being sung to them and Gospel stories read and expounded. The testimony of both the Bible Women is that their visits never were so eagerly welcomed, the most surprising thing being that many a time the men folk also join their little meetings. Will every reader make special prayer for this work, and especially for the Indian lady whom we hope to appoint for its supervision in 1920? (*J. F. Edwards*)

My Bible Woman Bhima, who has done many years of service in connection with my patients and visited many of the old ones in their own homes, has now grown old and infirm, so I was obliged to accept her resignation.

The Women's Subha was started by Miss Abbott about 26 years ago. It was intended specially for Bible study and for spiritual help for the Bible Women of various missions in Bombay. It has continued to exist until now, and the meetings are well attended for a whole week. It seemed as though we could not arrange for it this year, owing to various reasons. Finally Miss Lucia Fuller, of the Alliance Mission, came to our aid. During the three days of meetings our minds were prepared for the missionary meeting on the last day, and every one became keenly interested in the National Missionary Society. A little later we leaders called a special meeting at which Mrs. Paul Appaswamy, the energetic secretary of the Ladies' Auxiliary of Madras, was present and gave us a stirring talk. Amid a terrific storm of thunder and lightning we started our auxiliary, and now we hope to take a greater interest in our home missions. (*G. Karmarkar*)

Ahmednagar—Ever since Mrs. R. A. Hume's going away on furlough in March 1919, I have been in charge of this work. I am very grateful to the Lord Jesus Christ for helping me and my Bible Women and keeping up our spirits amidst the rare high prices, the war and sickness. It is our practice to study the Bible and pray in a daily mid-day Bible class, at the close of which we start visiting homes in the different quarters of the town. We preach to our non-Christian sisters the salvation of our Lord, sing to them His praises, teach them

helpful verses from the Bible and Christian hymns, and try to attract them towards Christian life. Besides, we try to encourage and help our Christian women in several meetings and at home. Some of our women students were as usual examined in what they were taught to advantage last month. Mrs. Sagunabai Uzagare helped me in conducting study classes and Mrs. H. Fairbank in finances, advice and encouragement. Better times are approaching, with good prospects of our usefulness. (*Ushabai Modak*)

The Chapin Home—There have been seven women and four children connected with the Home since I took charge of it in April. One woman died, another was married and a third went elsewhere. Sunitibai, who has charge of the women, has done faithful work. I was especially pleased to hear the Bible examination of the women—pleased with her work as a teacher and with the answers that the women gave. (*M. E. Fairbank*)

Dorcas Society, Ahmednagar—The Dorcas Society of the 1st Church has been busy this year sewing for the poor around us. They have made up 40 frocks to meet the needs of children ranging from babyhood to 6 or 7 years old. Also we have made 50 pairs of trousers. 50 shirts and 20 coats for small boys.

The women of the community have shown a real spirit of service in connection with this work, which has been gratifying.

Money from Home has made it possible for us to distribute sixty garments among our poor and destitute women. We are very grateful to the donors. (*A. H. Burr*)

Vadala—Work among the women, both by Bible Women and by the volunteer workers of the educated Christian women, has gone on as regularly as disorganised conditions permit. In some cases Bible Women whose flocks were scattered have worked on the famine relief camps instead of in their usual places. We have just lost by death our oldest Bible Woman, Kasubai, who for over forty years has had her place as a worker here, and who has left a strong impress on the community where she lived. (*M. Fairbank*)

Rahuri—One of the women who were made widows by influenza has taken the work of teaching the women who cannot read. With all the difficulties of getting them together at a time when all must work to get food, the women at both their examinations in March and October showed that they had been carefully taught. The educated women had a regular Bible Study Class and learned a good deal from material already familiar in Genesis and Exodus. Our women are much interested in daily Bible study, and keep up their weekly meeting without fail, each of the women taking charge of it by turn. Visits

to Hindu and Mahomedan women is a voluntary service rendered by the wives of schoolmasters and others. (*J. L. Ballantine*)

Sirur—Mrs. McBride has been getting into the homes in the village with her Bible Women. Mahomedan, Mariwari and Brahmin are all open to her. They are most cordial and give a respectful hearing to the words and songs of the Bible Women. She feels it keenly that she cannot do more of it. (*A. A. McBride*)

Wai—Another year, rich with opportunities improved, and many hopeful signs of fruitage, has given the Bible Women and preachers new assurance that their labour is not in vain in the Lord. (*M. L. Sibley*)

The Abbot Home, Wai—Conditions were such at the end of 1918 and the need of funds, to feed and clothe the Abbott Home family, so great that the forward look called for unusual faith and courage. All have been *inadequately* clothed and cloth is still *very* dear.

Somehow there has been sufficient food from day to day—and we are thankful to our Heavenly Father and kind donors for it.

There has been no serious case of illness. The end of the year finds the widows and children in health and happiness.

Two deserted wives and their little children have been added to the home—and two orphans (a boy and a girl whose parents died of influenza) came to us in June. Other widows and children need the shelter of the home, and I am praying much for the money needed to enable us to care for them. (*M. L. Sibley*)

Sholapur—The efforts of the Dorcas Society this year have been to help the poor of the community to get clothing. We have done little, but have made the most of the little money and time that we had. We have at present clothing ready to give out to those children of our poorest people who will come to school. Until we have compulsory education, we have to use the Indian way of bribing the children. The women have kept up their evangelistic work at intervals during the year and have thrown themselves heartily into the recent campaign. They have been richly blessed and are eager to pass the blessing on to others. They have this year taken the name—"Loani Band." It consists of the initial letters of our motto: "Look out and not in." (*K. V. Gates*)

Barsi—We have as last year four Bible Women, two for Marathi and two for Urdu work. Their own and their children's various sicknesses have interfered a good deal with the work. They have also had an extremely hard time financially, for their salary, even after a three

years' course of training, is only $3 per month, less than an ignorant coolie woman demands nowadays. One of them seriously considered giving up her Bible Woman's work and entering the mill. It says much for them that they have done faithful and effective work throughout the year. More and more homes are open to them. They visit Mang, Mahar, Maratha, Mohamedan and Wani women, while at the Criminal Tribes' huts they get large audiences of both men and women. Occasionally they go by bullock cart to near-by villages, and they have Sunday school classes regularly in Barsi as well as helping in the street services. (*I. B. Rose*)

EDUCATION

I.—*Training Schools*

The Ahmednagar Divinity College—The death of Rev. Tukaramji Nathoji in March and of Rev. N. V. Tilak in May has been a serious loss to the Divinity College. Tukaramji has had for his work the half hour devotional exercise at the beginning of each day, and he made it helpful. Mr. Tilak was to have given a course of lectures on Hinduism. His knowledge of Hinduism and of Christianity and his superlative ability as a thinker always made his work in the College of very great value and inspiration.

In April of this year Dr. Hume went to America on furlough. This has left the management of the institution in the hands of Mr. H. Fairbank. Mr. Fairbank has had the help of Rev. I. B. Bawa and Mr. S. L. Salve and of Mrs. Fairbank. The work since the beginning of the term in June has been largely done by these four teachers. A course of instruction in hygiene and first aid to the injured has been given by Dr. H. S. Gaikwad, who has also had the medical care of the students and their families. A course of instruction in Dnyaneshwari, a poem in Marathi explaining the philosophy of the Bhagwatgita, was planned, but sickness and other causes have prevented the carrying out of the plan.

In addition to the above studies, the students of the College had the privilege of a course of lectures on 1st Corinthians by Rev. D. B. Updegraff of Kolhapur, of the American Presbyterian Mission of Western India. It was extremely kind of Mr. Updegraff to take the time and the strength to do this service, and we are very grateful for it.

There are at present ten students in the College, two from the Wesleyan Mission, one from the United Free Church Mission in Nagpur, and seven from our own Mission. One student left during the year to go into business.

The work in the College is of course for the most part a study of books and a writing and criticism of sermons, but this has been varied by the students taking part in the prayer-meetings of the Ahmednagar church, by street preaching and also by practical work during the hot weather vacation of two months. This practical experience is an important part of the work of the College.

The accommodation for married students coming to the Divinity College has been increased by the erection of four new houses. The money to build these came from the estate of Mrs. Lucy C. Palmer, of Plantsville, Conn. With these four new houses there are now eighteen houses for married students belonging to the Divinity College. Besides these houses there is accommodation for a number of unmarried students in the Williams House. (*H. Fairbank*)

The Union Training School—Is under the management of a Board of representatives of the American Marathi Mission and the United Free Church of Scotland. The American Mission supplies the plant and the staff, and the United Free Church agrees to keep at least five boys in the school at any one time. We shall be glad to welcome any other mission to co-operate with us in the same way that the United Free Church does, on the same terms.

The demand for trained teachers throughout the year has been constant, but we have not had the men to supply the demand. The reason is that the boys graduating from the second and third year classes of the school are few in number, and are ordinarily spoken for in advance by those who have sent them to the school. Graduates doing good work are not often without a place. We invite Missions and missionaries to send us young men for training. We ask for candidates that have completed the 5th Marathi standard to enter our preparatory class. Those who have had more training are admitted to higher classes, according as they are able to do the work. Boys who have had some English we take gladly, and such ordinarily do better work than those who have not had any English. At present we have young men from the United Free Church, the Presbyterian Mission of Western India, the S. P. G. and the Methodist Episcopal Church, in addition to boys from our own Mission.

We are thankful that we have not had any serious epidemic of plague, cholera or influenza during the past year, and therefore the work has been better done than in years when the school has had to be closed on account of serious epidemics.

We have an experienced staff, who have done their work well.

The high prices of food continue. This has caused serious perplexity and embarrassment in our finances. The heavy rains in September and October injured the crops growing at that time as much

as they helped them. The crop now growing looks well, and we hope that there may be more rain available than there is to-day, but there is no assurance that the prices will go down to any great extent.

The work of the Training School is entirely in Marathi, and for that reason is not very popular among prospective students, who think that a school without English is of no value. We are seriously considering introducing English, not only to attract students, but also because in itself it is of value to teachers, enabling them to get access to literature that they could not otherwise get, and enabling them to keep up their studies, as they can not, if they know only Marathi. (*H. Fairbank*)

The Bible Training School for Women, Ahmednagar—Mrs. Hume was in charge of the school during the first few months of the year until she went home on furlough. Since that time, and until Miss Harris's return from furlough at the end of November, Miss Bruce has been nominally in charge. Throughout the year, however, the teaching and most of the real work of the school has been carried on faithfully and efficiently by Miss Gozarabai Gaikwad.

Because of Miss Harris's absence from the country it seemed best not to open a new class last June. It is hoped that a new class can be opened next June. It is also hoped that before long a class to be taught in English can be begun for more advanced students.

Miss Gozarabai Gaikwad writes the report for the past year's work. (*C. H. Bruce*)

The women who have been coming to this school are mostly from the American Marathi Mission ; but we hope that women from other missions too, will soon begin to come. In the present class there are six women, four of whom are widows.

The boarders do their own grinding, cooking, bazaaring, and also the cleaning of the school room. They have learnt how to economize.

The motto of our School is "Study to show thyself approved unto God, a workman that needeth not to be ashamed." By putting this motto before our eyes we give them instruction. We spend our energies by seeing that they put whatever knowledge they get into their everyday lives.

The course which is assigned for them is three years. The present class is now doing its third year's work. During these three years we teach them various subjects, namely: Old Testament, New Testament, Theology, Pedagogy, Comparative Religions, Church History, Indian History, Domestic Science, Marathi Essay writing, how to prepare devotional talks for public speaking, story telling and criticism, singing, sewing and cutting-out, etc. Usually in the third year we take them out some afternoon each week and make them preach to the

women, under our observation. For three years we make them teach the children of various ages in the Sunday School under our supervision. (*G. Gaikwad*)

The Mary B. Harding Kindergarten Training School—In spite of the sadness of Miss Harding's home-going in January, her sweet, tender, loving spirit dwells with us, helping us to live the life of our Master.

There are twelve girls in the school this year who will finish their course in March, and will return to their Missions to take up the work that is waiting for them. The girls' life is a busy one, for as we were not able to start a junior class in June they have had to do all the work of the Dormitory as well as their practice teaching, which comes in the senior year. It is often hard for the girls to understand that housework well done is as important as learning to teach well, and that a happy home is where each one loves and helps the other. Still, these lessons are being learned, and we cannot but feel glad as we see how the girls develop as the days go by. The teachers, too, have come to know each other better. This is because of a little prayer union we have formed with them. Every noon we meet together and pray for the problems that come up in school and in the dormitory life, for the girls themselves as well as all the interests outside our own particular work. The results have been gratifying, and there is a spirit of unity among them which we did not have before.

The happiest event of the year is Miss Wheeler's return to the work, and we greatly rejoice that she was able to come again. Now we feel that the work will grow and become stronger under her leadership, and that the years ahead are full of promise. (*C. A. Welles*)

II.—*High Schools*

Byculla High School, Bombay—We come to the close of the year with 88 pupils enrolled in the High School. Compared with 65 of last year, this figure gives us cause for encouragement. The number of day pupils has considerably increased as the result of some canvassing, and we have also had considerable increase of boarding pupils. Our School has become quite popular with Jewish boys, of whom we now have a number, including Abraham, Isaac and Jacob. It is a pleasure also to see some of the bright Hindu boys who come to us. At first some of these strenuously objected to studying the Bible, but they have gradually become accustomed to it as part of the regular curriculum of the School, and feel an interest in its stories of deathless power.

Our teaching staff has undergone changes which hinder progress and continuity. But three High School teachers have prepared for and

passed the Government Secondary Teachers' Examination, which means increased efficiency for them and for the school. (*W. Hazen*)

Boys' High School, Ahmednagar—The High School has 330 students this year, an increase of 41 over last year. With increased membership comes increased opportunities and privileges with which I have not been able to cope.

My Bible class and Sunday School class, with the two upper standards is a source of great inspiration to me. The boys are those who are to take part in the reform scheme of the Government of India, and to mould their character is my joy and privilege.

In connection with the High School we have Edward Hawes Library, which has recently been moved into more spacious quarters. This library contains 624 books both in English and the Vernacular, and the boys are learning to use this library. It is a valuable adjunct to the school.

This school needs to have two full time Missionaries connected with it; the follow-up work is full of opportunities, but is sadly neglected.

Because of the famine, Harris Hall, the hostel connected with the High School, has an extremely painful responsibility. The Hindu boarding, which is a room where the Hindu boys eat by themselves, while joining with the Christian boys in all their other activities, has been fruitful. I ask your prayers for these boys that they may be willing to meet the challenge of Jesus and accept Him as their Saviour, as some of them have already done. (*C. H. Barr*)

Girls' High School, Ahmednagar—The year closes with one hundred and eighteen pupils in the Anglo-Vernacular Department of the school, in addition to several "special" pupils who take part-time work. This number is not nearly so large as it would be if we were not constantly weeding out the slowest students and trying to get them into some other line of work. As a result of this weeding out process and also of the faithful work of the teachers, the standard of work throughout the school is gradually rising. One of our pupils passed the Matriculation Examination this year, and our school has been granted permanent recognition by the University of Bombay.

One of the most interesting and valuable courses in the school at present is the Domestic Science Course taught by Miss Smiley. High School pupils after one year of Sanskrit are allowed to elect Domestic Science as an alternative for Sanskrit, and are urged to do so because of the great practical value of the course. During the first year they study about the care of the body and the care of babies, in addition to taking cooking lessons with an excellent Indian cook. During the

second year they study home nursing, first aid to the injured, sanitation, and the management of money, and take a practical course in sewing. During the third year laundry work, advanced home nursing, and cooking for invalids is to be taught.

There are various reasons for gratitude as we look back upon the year's work. We are very happy to have with us Miss Frances Woods, who arrived early in the year and has now passed her first language examination. However, even with Miss Woods here, our school is not so well staffed as it appears to be, since both Miss Smiley and Mrs. Smith are leaving for home in about a year. A second reason for gratitude is that no bad epidemic of either influenza or plague has visited us this year, and it has therefore been possible to keep school in session without interruption, except for the regular vacations. Last, but not least, we are grateful that the moral tone of the school has on the whole been so good during the year. Regular Bible classes, Messenger clubs, and sports are all contributing to the building up of a healthy and truly Christian atmosphere in the school. *(C. H. Bruce)*



LITTLE "CRIMINALS" ENJOYING A SPLASH IN THE SETTLEMENT TANK.

III.—*Boarding and Station Schools*

Dialogue Overheard in a Girls' Boarding School

VISITOR—I want to ask you some questions while the girls are showing us their drill. Where do they all come from, and just how is the boarding department supported?

MISSIONARY MUDUMSAHIB—To answer your second question first, about a quarter of the support comes from the Board's appropriations. Miss Emily C. Wheeler, that kind friend of missionaries and orphans alike, helps with about another quarter. The rest we must scrape up from our personal friends or out of our own slender allowance. I can assure you that this last year, with the rightful results of sickness and famine and high prices, we have had many sleepless nights.

V. Well, now, is that wise? It's not businesslike, it's not horse sense. To be perfectly frank, I always get impatient with you missionaries. You undertake far more than you have the means for, and then you pester your friends to help you out. Why not count up your appropriations and other sources of income, see exactly where you are, and then take up as much work as you know you have the means for?

M.M. (smiling) What you say is very true. I agree with you. It's neither business-like nor sensible to launch out without the means in sight; but I can show you a few of the reasons for our 'inefficiency' which some folks call 'faith.'

V. Very well, I'm willing to be convinced.

M.M. Half of the girls here are the daughters of our Christian workers. Their homes are in lonely villages miles from here, where there are few if any other Christians. If they were to remain there they would grow up with Hindu children and acquire their habits and outlook. To safeguard the next generation we must give our Christian children a Christian education and environment.

V. I agree with you there. But can't the parents pay for their support?

M.M. Whenever possible they do ; but as their salaries are hardly a living wage we cannot, especially in these hard times, take more than a rupee or two from them (the total family income being anything from twelve rupees upwards). As it takes six rupees a month merely to feed a schoolgirl, this leaves a considerable margin to be found elsewhere.

V. Quite so. Now, who are the other children ?

M.M. That little girl in the red jacket was the daughter of one of our finest village preachers. She lost father, mother and three brothers in three days, and was left stranded. Look at these two little tots playing at horses. Their mothers died of influenza on our verandah, and I fought for three weeks to save these children from the same disease. As their fathers are poor labourers without money or regular work, there was no one but myself to care for the waifs. Those two little girls over there in the corner are the daughters of a widow now teaching in our primary school. She lost her husband and two children within three days and was left with other four children to support. In these circumstances, what would you have advised me to do ?

V. Well now, when you come right down to it, it's hard to say.

M.M. Exactly. Of course, to be business-like and efficient, and to save myself financial worry, I should first have written to the Board and asked permission to save these children and the means to do so. But Death and Disease do not wait on cables from America, so— !

V. I think I begin to see.

Primary School, Byculla, Bombay—We come to the close of the year with 180 pupils on the roll. The boarding departments, Fiske Hall and Bowker Hall, are fuller than ever before, except during and after the famine. We have now 115 boys and 80 girls. Nearly all of those who have come in this year are paying pupils, and it has been possible to secure from them and from a large number of the former, fees which more nearly approached to the actual cost. But the continued "H.C. of L." prevents us from making excessive profits ! (*W. Hazen*)

The Clarke-Abbott Home, Bombay—This excellent institution is doing good work. A lady missionary to supervise the home and school, and about Rs. 150 per month—these are clamant needs. The forty boarders could easily be multiplied by three if all the applications were accepted, but according to a wise rule no more than forty must live there, though twenty more may come as day pupils. To these sixty boys are given the great advantages of this special curriculum, including the learning of English right from the beginning of the Kindergarten class. So successful has been the educational experiment on these lines that many more schools are being started by Government with a similar curriculum. The Bible teaching given daily in a specially-chosen course, and the special course in drill and gymnastics, are among the features which give particular joy to the boys themselves. The school owes much to its staff of Indian women teachers and the greatest debt of all to the headmaster, Mr. R. G. Wagchowre. (*J. F. Edwards*)

The Vernacular Boys' School, Ahmednagar—Has a membership of 153. These are fine little people, mostly from the city, and it is a splendid opportunity to influence them and their parents so early in life.

We should do so much more community work among these parents, but when I have charge of so much my time all goes in the administration. We are expecting Mr. Swart out at any time to help, and shall heartily welcome him. (*C. H. Burr*)

Vernacular Girls' School, Ahmednagar—There are 187 children in this department. Five are non-Christian girls, and six are small boys. Seventy-five girls live in the dormitory. Each month, children of all ages come seeking admission to the Boarding Department, but have to be turned away. What is to be done with these children is the great problem.

The Kindergarten could be twice as large if only we had time and space. The other classes are growing constantly, too. Xmas time would be most conducive to rapid growth of every standard, if we allowed it.

The Vernacular teachers are trying the joint system of Housekeeping. They take turns being Housekeeper, doing the cooking and the cleaning. All is peaceful so far and we hope it will be a success. (*Carolyn D. Smiley*)

Boys' and Girls' Station School, Rahuri—One hundred and twenty-two children are on the rolls of the Vernacular School. The teachers are efficient and the pupils are well prepared for their future work in the Anglo-Vernacular School. Boys and girls recite together.

Drill, Singing and Drawing are taught in addition to the usual subjects, and there are Sewing Classes for girls. We try to use the best methods of teaching and give place to the practical side by object and oral lessons. (*W. O. Ballantine*)

Forty-two boys (of whom twenty-three are non-Christian) and nineteen girls attended the A.V. school during 1919. The Head Master is faithful and thorough in his work. The Assistants are also well fitted for their places. The Drawing Examination gave good results, four pupils passing the Intermediate Exam. If we could give time to English in the lower classes, the English of the A. V. School would be better than it is.

The girls, at the time of the local C. E. Convention gave a beautiful "Kirtan" and the boys have also entertained Rahuri twice in the same way. (*W. O. Ballantine*)

Sirur—We have been so thankful this year because the girls' dormitory is in the bungalow compound. There have been several cases of severe illness among the girls. One girl was sick for weeks with typhoid, and it was only because Mrs. McBride was near at hand and could give constant attention to her that we were able to pull her through. We are thankful to the ladies at Beverly who made this possible. (*A. A. McBride*)

One interesting thing in the boys' school was the employment of a number of our boys in the cattle kitchen for several weeks during the hot weather. In addition to their regular pay the Mamletdar was so pleased with their faithfulness that he gave them an additional sum, which they used to buy themselves a new outfit of clothes for the new school year, and gave Rs. 5 to the church.

The schools have been larger than usual this year. We have taken in a number of famine children, part of them orphans and part destitute children whose parents could no longer keep them at home. Seven orphan girls were taken in in one week recently. It has been a burden to finance them, with the higher prices of food and clothing, but our friends have backed us up nobly. (*A. A. McBride*)

Satara—We have almost 60 children in the Boarding School and Orphanage and are happy in the prospect of new quarters—probably by June. Both Hostels are slowly going up, but there has been great difficulty in materials and the contractor has been very much delayed because of this.

The funds for the Boys' hostel were entirely raised in this country by Mrs. Lee. Those for the Girls' hostel were largely met by the Woman's Board.

In the meantime our children seem to be moved about from one place to another, servants' quarters and tents being called into requisition, as well as the little Bungalow formerly occupied by Mr. Hivale. Several influenza children have been added to our numbers. All are well and happy, and daily we thank God for the good matron who looks after them all and cares for them so beautifully.

The numbers in the Middle School have refused to come up, notwithstanding the steady, persistent efforts of the staff.

In the Station School we are rejoicing in the fact that there are now 90 on the roll, and the average attendance is fine. As usual the Kindergarten is the happiest spot, and it has kept three teachers busy the last part of the year looking after it. Now we are wanting to enlarge our borders as we are so crowded, and hope next year may see this done. (*I. Nugent*)

Station School, Wai—It was a great pleasure on my return from furlough to see many new faces in the Station School. It had just had its yearly visit from the Govt. Inspectors, who pronounced the school in a very fair state of efficiency. This school is primarily for the Christian community, but just now only 51 out of 101 are Christians. There are 27 girls in this school. For the time we have been in the new building the increase has been encouraging. There are still many boys in this neighbourhood not in school. We are trying in every way to make the school attractive. We have added some swings, see-saws, etc., to the play-ground and are going to do our best to greatly increase our numbers. (*J. P. Gordon*)

Boys' Station School, Sholapur—There have been as many as 100 boys in attendance at the Station School, but the number has lately been reduced by the opening of a new school for the children of the police. It is interesting to note that the parents of these children tried to induce our *Christian* teacher to resign his post and accept the position in their new school. For various reasons, such as influenza, changes of teachers, etc., the boys have not advanced from the lower standards as they ordinarily would. The consequence is that this year there are only 13 pupils in the A. V. School. There is one lone boy in the 3rd standard, 4 in the second, and 8 in the first standard. One of the teachers who had been teaching in our Mission school for a good many years resigned during the school year, and the headmaster left at its close, *i.e.*, in March. Just now teachers are very scarce and in great demand, and many futile efforts were made to get a qualified master. Finally a Brahmin undergraduate who stayed away from college a year in order to earn some money, was secured. He will return to his college in March, when another search will have to be made for a qualified man. Because of the

scarcity of scholars and the great difficulty of getting properly qualified teachers it was an open question whether it was not a waste of funds to try and maintain the school. The prospects of many boys being promoted from the lower standards, coupled with the earnest entreaties of the Christian community that we should not abandon the Middle school course, encouraged us to continue the present standards. Almost all the boys are members of the Boy Scout troop.

One of the forms of famine relief which the Sholapur missionaries adopted was that of admitting into the boarding schools the children of those Christian parents who were too poor to support them in their own homes. This policy has resulted in increasing the number decidedly, so that there are more boys in the boarding school now than there have been at any time for the last five years. The total number of 68 includes two boys who attend a local High School and two who are now earning their own living as carpenters. A great need, perhaps one of the greatest needs in the Christian community, is a hostel for the young men who have grown up in our boarding school as orphans, and are now forced to earn their own living. These boys have no home or relatives to go to, and need wise and sympathetic superintendence. (*L. H. Gates*)

Girls' Station School, Sholapur—The number of pupils on the school roll at the close of the year is 96. Of these, two are wives, who were married in Hinduism. Their husbands having become Christians and more or less educated were anxious to have their wives under the influence of a Christian Boarding school, hoping that they too would become Christians, and be Christian in their conduct and manners.

Of the 96 pupils, 23 are day-pupils, one of whom is a Brahmin girl about 18 years old.

It is an interesting fact that all the work in the school and dormitory is carried on by home-talent, so to speak, as, with the exception of two teachers, all the workers have been pupils of the school.

Nearly all the work of the past year has been in charge of Sulochanabai W. Batelelu, as I did not return from furlough until the middle of September. It was gratifying to find that she had kept the school to its standard of efficiency, and had used good judgment in discharging the daily routine of duties, and also all the cases of emergency that came up.

All the teachers, too, took special pains in trying to be faithful in their work.

The work among the Brahmin women was also kept up, and many new homes were visited. When Miss Wheeler and I returned, Sulochanabai invited the Brahmin women for a welcome meeting at

Wanita Hall, the school dormitory. Over 150, including children, came—the largest number that have ever come to the school. Six of them took part in the exercises, two at their own request. Two sang some of their welcome songs and four spoke most cordial words of welcome and appreciation. (*E. B. Fowler*)

IV.—*Common Schools*

Bombay—Our five primary day schools, for both boys and girls, with their 225 pupils and 13 teachers (one of whom is a blind music master) form a not unimportant part of the educational work of our Mission in this great city of Bombay. For many years these schools have been an influence for good in the districts where they exist and a stimulus to the education of the young, especially girls. Now great changes are taking place in the educational world of India and the best is being demanded for girls as well as boys. Thus not only are our efforts to stimulate education being crowned with success, but missions are being put upon their mettle to meet the growing financial demands for the very best in teachers, buildings and equipment. Best of all, our Christian teachers have the opportunity of giving the moral training so greatly needed in this country. The influence of this is manifest in the responsiveness of the pupils and their love for their teachers, from whom alone many of them receive the higher ideals of an honest and upright life. (*A. L. Millard*)

Ahmednagar—The Farrar Schools—There is nothing special to report about these schools except that the attendance has been much better since I gave prizes of dolls. They are the only schools that give dolls and are therefore much appreciated. (*M. E. Fairbank*)

Kolgaon District Schools—The work of the Schools supervised by the Kolgaon Committee is day by day progressing. Last year the Government grant was Rs. 448, but this year it has increased by Rs. 150.

The Schools, with a few exceptions, are doing well. Some boys from the local board schools come to these on account of the excellent work the latter do. Most of our teachers do evangelistic work also. (*V. C. Uzgare*)

Vadala—Our district schools have been badly disorganised, as the majority of the pupils have been with their families on relief camps. They are only properly re-assembled within the past two months.

The pressure of station and desk work has held me back from visiting outstations and looking into conditions at first hand. Throwing down this work and running out for a day or two seemed the only



THE SNAKE-CHARMER AND HIS BAG OF TRICKS.



A MARWARI GIRL (RIGHT) PLAYING BALL WITH A BRAHMIN WIDOW, NOW TRAINING AS A TEACHER. BOTH WERE PUPILS OF THE FARRAR SCHOOLS.



The Jeur Committee.



Rev. B. P. Umap and Seven of his Workers.

hope for a look at the district until touring time. So in November, dropping everything, I jumped on my bicycle and started off, visiting school after school and village after village. In two days I covered over 75 miles and visited eighteen schools. It was such a pleasure to see how rapidly these schools had recovered from the famine conditions that had closed so many of them. Almost every school was filled to more than its average attendance, and it was gratifying to note in these surprise visits that the work was being faithfully and earnestly done. These schools are a strong asset in the Vadala district where we have almost 1500 pupils under daily Christian, as well as secular, instruction. These schools we consider our strongest evangelistic agency. (*E. Fairbank*)

Sirur—Repeated requests come from villages round about for schools. In one of our villages about ten miles from Sirur a few years ago a Christian teacher was stoned and killed. These same people are now beseeching us for a school, and promise to furnish a house for teacher and for school, pay fees for their children and pay at least two months salary of the teacher. Fifteen of them are registered as catechumens and are being regularly taught by the pastor of a neighboring church.

One patil has almost commanded me to open a school in his village. He promises to secure contributions from the village people for the building, and will, as patil, see that at least twenty-five children attend school every day.

We have just completed a new school house from funds given by friends. It is in a village where we have had a school for several years meeting in the Mahar chawdi. Even Brahmin boys from the village have come to the chawdi for the school. We feel that since they have shown their eagerness for a school in this way we ought to reward them by furnishing a good school house where their sensibilities will not be so offended every day. (*A. A. McBride*)

Satara—In the Dhorwada (tanners) Boys' School the attendance has also improved and there are 67 on the roll and a good average.

In the two girls' schools the attendance is about as usual. English has been introduced in one of these and is very popular with the sedate little Brahmin girls.

We had hoped for compulsory education this next year, but now understand it cannot be done—much to our regret. (*I. Nugent*)

Girls' Schools, Wai—In our three schools there are some 135 girls. Of these 15 are Mohammedans and the rest are good caste Hindus, many of them from homes where neither father nor mother have any education, so they get no encouragement to come on time, or regularly. Just now, on account of hard times, many mothers who are not in

the habit of going out to work are forced to go that the family may have food to eat. This is affecting the attendance, as the little girls must stay at home to look after the smaller children. If the mother is going to a field far away she locks the door and takes all the children with her. Just now we have more girls than for many years in the higher standards.

We have just had a very happy occasion in connection with the Peace Celebrations. We invited the girls from the Dravid High School and the two Government Girls' Schools to meet our girls on the beautiful play-ground of our Station School. We also invited many of the prominent ladies of the town and all the other friends of the girls. A great many responded, I think there must have been 500 in all. After a good play each school contributed something to a very enjoyable programme which all seemed to greatly enjoy. We hope to make this a yearly affair and that the coming together of different classes may be helpful to all. (*J. P. Gordon*)

Wai Village Schools—These boys' schools have suffered even more from the severe famine conditions than the town schools. All who could earn were taken out to do so. This has been very discouraging to the teachers, who have been hard pressed at home to make both ends meet in addition to their difficulties at school. They have however been brought safely through another year, and as the year closes the attendance is almost normal. We feel that each of these village schools is a beacon shedding light and influence of helpfulness on all around. We only wish we were in a position to open several more. There are 160 children in these six schools. Of these 27 are girls. (*J. P. Gordon*)

Satara—The village schools are improving. The splendid Christmas treat, provided for them by the generosity of friends in America and India, has greatly helped the attendance.

Many villages are begging us to give them schools. A village school now costs annually about Rs. 110 at the present rate of exchange. I do hope money may come for at least four or five new ones this year, for there is an unusual opportunity to use them *now* as a powerful evangelising force among the village people. (*L. Picken*)

Sholapur City Schools—Big factories and hard times together are a bad combination in a country where compulsory education is not known. Children over 9 years can earn 4 or 5 rupees a month and have money extra for candy each day. That tempts both them and their parents. Children over 14 can have full time work and earn very good wages. The mills are constantly looking for more workers and so our children are kept out, either to look after the

smaller children while the parents both work, or to go to work themselves. Our schools suffer accordingly, especially among the girls. For that reason, as well as because the accommodation in one of the schools was very poor, we have this year merged the 2 high caste girls' schools and are hoping to have a truly model school. We have had the building fixed up a bit more comfortably, and made to look more attractive. We have put in a better class of teachers and a better superintendent, and expect the school to more than hold its own. One of the encouraging things about the school this past year, is that for the first time in years, one of the city school children has become a day pupil in our Girls' Boarding school. The boys' schools have always done more in that line, and this past year each of the city schools has sent boys to the Station school—a total of 11 boys. (*K. V. Gates*)

Barsi—The school has had a good year. Seventeen caste children are now attending the Sunday School as well as the Day School, and sit beside the outcastes for whom the school was originally intended. The masters have also had classes of caste boys outside school hours. We have been sorry to lose our older 'criminals' who work half time in the weaving mill. A new school has been started there requiring the attendance of all children on half time. It is pleasant, however, to hear them singing Christian hymns as they return from their work in the evenings. (*R. S. Rose*)

V.—*Industrial and Kindergarten Work*

Lace School and Sewing School, Ahmednagar—During the year 1919 the work at the school has gone on about as usual, but we have had an unusual number of widows and married women who have had to add to the family income in some way or other. Several of these women have small children, and for these we have had a little day nursery presided over by the mother of two of the children. The place used for the nursery is one of the "Holyoke" stables which has been made quite comfortable by putting several loads of gravel on the floor and supplying some cheap cotton carpets for the children to sit or lie on. The other equipment consists of one little bed, one large packing box, some toys, some coverings to put over the children when they are asleep, and a fine baby pen, the latter given to us by the wife of one of the British army officers formerly stationed here.

Sickly children have been given milk each day, and during the worst of the famine each mother has had a small monthly gift in cash to buy food for her child or children. These cash allowances are to be discontinued in 1920, but we have sufficient funds on hand to continue the rest of the day nursery work for at least another year. The

number of women employed is 34, and in addition to this, 48 school girls do one hour's lace work per day. (*E. H. Smith*)

The Sir D. M. Petit School—In the past war reconstruction period, the management of an industrial school is very difficult; but we are plugging along under the able leadership of Mr. T. A. Evans, and are trying to form good Christian character in the students and workmen of the school. (*C. H. Burr*)

Rahuri—The Kindergarten, with fifty-two children on the roll and many more under age, but who think that school could not go on without them, what a happy place it is! They have learned three new songs which are not in the book, and their eyes are never taken off the teacher's face while they are singing them. They sing a welcome to all their "dear friends" who come to see them and do not fear even the Inspector.

Two merry little girls have partly forgotten their grief of last year, when their mother died. Vasant and Prabhakar are fatherless from the same cause (influenza). Chubbie—named thus, we must suppose, because she looks like a famine baby, lost father, mother and three brothers in one week in that sad time. And there are many more. Two Bhil boys, burned fairly black from exposure to sun and wind, are Kashi and Eknath, children of our first Bhil convert, who also was taken away a year ago. (*W. O. Ballantine*)

The Vadala Kindergarten—One of the sights to cure sore eyes during famine time is to see the Vadala Kindergarten children march past from morning prayers at the larger school to their own quarters. Clothes are scarce, in cases reduced to a string around the body or to a red thread woven into the hair braid, and, as the little tots *must* take hold of the one in front by something, the string or hair braid is alone available; but where even that is lacking, the little tuft of hair (left on the top of the head to pull the individual out of the clutches of Yama) serves a good purpose.

On Sunday mornings the kindergarten, now changed to a primary Sunday School, is seen to the best effect. Here they are, a hundred and twenty-five strong, packing the capacity of the kindergarten room! It certainly does one's heart good to see these little tots of every caste in the village, high and low, rich and poor, despised and esteemed, all coming together, singing lustily the Christian songs for children and each bringing his or her offerings of rice, corn, sorghum or millet or even possibly a pice and then listening to the old old Story. Here is our hope for the future of India. (*M. Fairbank*)

Industrial Department, Sholapur—The fact which is now almost universally recognized in India that hand loom weaving is a dying industry, coupled with the decrease of boys as well as of their interest,

led to the definite abandonment of the weaving department of our Industrial School. On investigation it was found that a negligible number of boys who learned weaving ever pursued the trade in after life ; and those who secured employment in the local cotton mills had no advantage in the matter of wages over those who had never known a loom. Attention in manual training is now concentrated on the carpentry classes and the sewing classes. The larger number of boys who will not work at the benches will require the service of an assistant carpenter master. The younger boys will remain in the sewing classes until they learn how to make their own clothes and perhaps learn to run a sewing machine. Some of the former boys in the school are now glad and proud to be able to make their own shirts and coats. (*L. H. Gates*)

The Josephine Kindergarten, Sholapur—It is nice to have dreams come true, is it not? With Miss Wheeler's return a dream has come true and we all rejoice—especially in the little corner of the compound where the kindergarten is. Were you to step inside about nine o'clock in the morning you would see a happy group of children sitting on the floor busy with all kinds of interesting things, drawing, building, cutting, making designs, stringing beads, and discussing all kinds of interesting things about each one. Over in a corner is a group of children weaving rugs out of strips of cloth, or sewing blankets for the doll babies. Later on they will be making dresses for them.

Lots of new things are happening. The little tiny tots of two and a half and three years have been moved into a new building close by, where they can play and roll about without hindering anyone. Then we have bought a buffalo, and are planning to give the children milk. Most of them are underfed, and we feel that by giving them milk, which they cannot get at home, we will make them better able to work and respond to their surroundings. (*C. A. Welles*)

SPECIAL INSTITUTIONS

I.—*Criminal Tribes Work*

Criminal Tribes' Settlement, Sholapur—There are now two Settlements, and it has been decided to call them the Sholapur Industrial Settlements. The old one is to be known as Kalyanpur (Welfare-town) and the new one Umedpur (Hope-town).

In the two Settlements there are 3,500 inhabitants of six distinct castes or tribes, each with its own particular customs and laws, its own physical, mental and moral characteristics and its own hereditary criminal profession. Of these, 1,400 people work in the cotton mills.

The most interesting tribe is the Cunjar Bhats, of whom we give two pictures. They come from North India, as is shown by the dress of its women, whose full, plaited skirt measures anything up to 30 yards at the hem. They are a hardy, alert, likeable people. The women dance on the streets and draw crowds, while the menfolks go round and help themselves to the possessions of the onlookers. Among the Mang Garudis, on the other hand, the correct procedure is for the women to commit petty thefts in the bazar during the day. It is against their caste rules for any of them to do so at night. The women are to be set to stone-breaking in the Settlement during the day, and thus kept safe.

The new Settlement is getting into good shape. We have a large kindergarten and several classes of older girls. There is a double fence of barbed wire round the Settlement. According to their thieving records and according to their caste customs of thieving by day or by night are the huts of the various tribes placed inside or outside one fence or both. Our record for absconding is one of the best of all Criminal Tribes' Settlements in India. We are more and more endeavoring to put the responsibility for the good behavior of the people and their punishment in case of misdeeds upon the leaders of each caste. There is a caste *panch* (jury, literally meaning 5) which prescribes certain punishments and fines which have the sanction of immemorial practice within the caste, and which, though meaning little to an outsider, are more effective than anything we could devise. Some of these are at least unique—that the culprit should have a pot of water broken over the head, or have six hairs cut off one side of the head, or have one side of the face blackened and the other side whitened and be paraded round the Settlement seated on a donkey and facing tailwards!

Vows and trials by ordeal are also occasionally useful for tracing crimes. One amusing case occurred lately. While the Cunjar Bhat women were dancing on the street one of the men had extracted, from the bullock cart of a fascinated bystander, a bundle containing Rs. 800 worth of jewellery. All efforts to fix the crime on the criminal failed, and at last it was ordered that he should take the 'Banyan-tree Oath.' This is the most solemn oath of the caste and consists in striking a banyan tree with an axe while calling on the spirit of the tree to witness one's innocence. We were all gathered about the tree; the suspected man had the axe raised high in his hand ready to strike; then his conscience, or rather his terror of the spirit of the tree, got the better of him. He limply let his arm drop and whispered, 'Sahib, if you'll send the police away I'll show you where the treasure is!' I did so, and the loot was safely recovered from a hole in the ground.

The crying need at present is for at least one more missionary family. This is the largest and the most economical Settlement in India, yet it is the most inadequately staffed. It is physically as well as spiritually impossible for one missionary and his wife to look properly after 3,500 people of criminal habits housed in two Settlements over two miles apart. The financial support of another missionary family is assured. The work is doubtless strenuous, and administrative duties take up much of one's time. Yet, to care for a large body of 'criminals,' to win their confidence, to turn them into law-abiding citizens, to teach them of the one true God—such work is surely well worth while to any one who loves his fellow men. (*H. H. Strutton*)

Bhil School, Rahuri—This is ungraded and advances pupils as soon as they are fit to go on. Thirty children are in attendance. Soma has been put into the Boys' Station School and will go into the Fourth Standard in March, after less than two years in school. Harana will enter the Third Standard after eighteen months of study. Eyes which are trained to find honey in the prickly pear hedge—to see and catch the tiny fish in the river—which note every bird and butterfly and even the colours of the sunset—quickly distinguish all the fifty-two letters of the alphabet with all their puzzling combinations and learn to read by making the letters over and over in the sand. Their teacher lost her husband and two children by influenza, and is of the same caste and knows their language.

A visitor asked them what they liked to sing best. "I am so happy" (हर्ष वाटतो) they replied. Poor little kids! with so little, one would think, to make them happy why should they pick out the most joyful song they knew?

They are not beggars, those children. I asked one if he had been to school that day. "Yes," he said. "I had no bread until night, but I went to school."

Their Sunday School is held soon after daylight, for they wake up so hungry in the morning that they are quickly off to find prickly pear fruit or anything else which may be eaten. Their contributions exceed those of the big Christian Sunday School by a considerable sum. (*W. O. Ballantine*)

II.—*Work for the Blind*

1919 has seen the reward of twenty years of patient plodding, and Miss Millard has now the satisfaction of seeing a fine new permanent building for the Blind School.

During the famine of 1900 Miss Millard's attention was drawn to the great numbers of blind children in one of the Relief Camps, and

she determined to do something for their welfare. She started a class of two girls and one boy ; but numbers increased so rapidly that first one bungalow and then two had to be rented to accommodate the applicants from all parts of the Presidency. The aim was not merely to house and educate these children, but to help them to help themselves, and thus save them from the life of beggary which is the common fate of the blind in India. How well this aim has been fulfilled is proved by the fact that former pupils are now employed as teachers, preachers, cane-workers and musicians, and are earning independent incomes. The demand for blind musicians to accompany evangelistic bands on tour is greater than the supply.

When the work was well begun Government helped out by a yearly grant, and now similar schools for the blind are being established. Government finally offered a free site of 3,166 sq. yards and half a lakh of rupees towards the building itself. Private donations added to this made it possible to erect the handsome two-storeyed, two-winged building shown in the frontispiece. The site is at Dadar, a northern suburb of Bombay, near the sea. On the ground floor are the class rooms where the children are taught the three R's, music, cane-work, bead-work, plain sewing, knitting and house-work. Both Marathi and English Braille are used. Upstairs are the two dormitories and a master's house.

Her Excellency, Lady Lloyd, wife of the Governor of Bombay, has been much interested in the progress of the new building and promised to open it. Unfortunately she was prevented at the last moment from doing so, but Lady Reed, another friend of the work, kindly consented to unveil the wall tablet.

Even the acquisition of this fine building by no means exhausts the vital needs of the school. These include new furniture and apparatus, the enclosing and laying-out of the compound, the establishment of an endowment fund, the enlargement of the cane-work shop in Byculla, and a hostel for the boys earning their own living.

III.—*Work for Lepers*

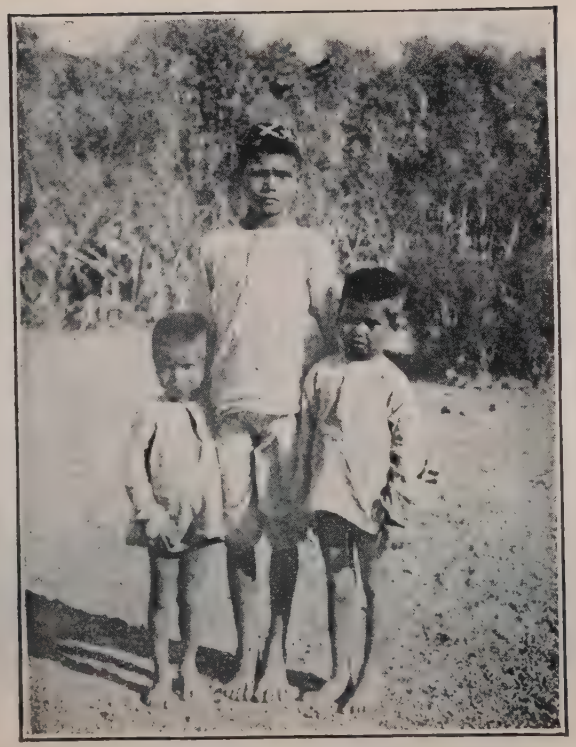
Leper Asylum—An asylum of any sort is a dreary place at best, but of them all, perhaps a Leper Asylum is the dreariest. In the Sholapur Asylum, most of the people are from the uneducated classes, and their interests in life are limited to their food, clothing and their neighbors. They have all their lives been scorned and neglected and have had to fight for their rights. The very disease makes them more petty and self-centered than they would otherwise be. They feel that they are abused and ill-treated, and they act accordingly. With such a psychological condition to meet, the missionary to the



NJAR BHAT GIRL DANCING ON THE STREET, WHILE THE MEN OF HER AMILY ARE (PROBABLY) HELPING THEMSELVES TO THE POSSESSIONS OF THE INTERESTED ONLOOKERS.



CUNJAR BHAT WOMEN PREPARING THE EVENING MEAL.



THREE BHIL BOYS WHOSE FATHERS DIED OF



THE TEACHERS AND THE CALLING-WOMAN OF

lepers in India must be a man with an all-absorbing love in his heart. He must be able to love the unlovely and to see the beauty of the soul that Jesus saw in the outcastes of His day. Their childishness and constant complaining must be met with firm patience and a ceaseless effort to make them comfortable and happy.

On the other hand, when one understands them, one realizes that they really are grateful in their own peculiar way. They are so easily made happy. Just a visit from the missionary, when he can take time to sit down and really chat with them about their little interests, will be talked about for days. Most of the members of the Sholapur asylum are Christians and they have their C.E. Society and Sunday School, as well as their own church. It is inspiring to hear them sing our good Christian hymns. Once a quarter the C.E. Union for Sholapur has a social, and of the 4 annual socials, 2 are held near the Leper Asylum so that the lepers may attend. They often furnish a number for the programme—either a song or a band number, or even a May-pole dance. They have had a very good band there, and are always glad of a visitor for whom they may perform.

Those who are very frugal often save money from their food allowances and have the fun of doing some special thing with it. One of the old women has 2 grandsons in the little boys' home. They are lovely boys and she is proud of them. Two years ago, she brought a dirty bag containing Rs. 10 ($3) which she asked the missionary to put into the bank for the children. Last year and this year, she preferred to buy the food and have a dinner for all the 14 boys in the little boys' home. Her own hands are so badly used by the disease that she couldn't cook the dinner, even if she were allowed to do so. Therefore the woman who takes care of the children prepares the dinner and they all eat together. It is a happy day for the children as well as for their grandmother.

The numbers in the Asylum this year have increased. There have been several baptisms. Two people entered the Asylum, but they were in the advanced stages of the disease and soon died. One woman had to be sent away for persistent bad conduct. Until public opinion in India will compel all lepers to live in Asylums, there will be certain unanswerable problems But we thank God that He is allowing so many of these problems to be solved by His love. Like children when they learn to love Jesus, they really try to do the things that He wants them to do, and just a reminder that He is watching them is often enough to make them be good. (*K. V. Gates*)

WORK FOR YOUNG PEOPLE

Sunday Schools—To look after the spiritual interests of our large company of pupils is no easy task. The Sunday School and Christian Endeavor absorb much of our time, and give rich rewards for the efforts put forth. In the Sunday School, we now have four departments with separate lessons, only the senior classes studying the uniform lesson series. The teachers appreciate the graded lessons, and in different groups meet for serious work in preparation.

The pupils of the School have helped in the work of the Church by opening, sweeping and dusting the church building, and arranging seats for Sunday School and other meetings.

On January 2, 1919, a large Sunday School rally was held to celebrate the Armstice, the ground and refreshments being provided by a Bombay architect who is deeply interested in the welfare of children. On December 14 in connection with the Peace Celebrations, a Thanksgiving Service of all Sunday Schools in Bombay was held in the Town Hall. Our Sunday School had over 240 present, the largest number from any School. It was wonderful to have so many English and Indian teachers gathered in one service, about 1,200 in all being present. (*W. and F. Hazen*)

Satara—The three Sunday Schools in the town have been well attended during the year. The attendance is wholly non-Christian. The coloured post cards have been a help in getting the children to attend regularly and we are all most grateful to those who remember to send them. We need quantities of them and hope this year we shall receive enough to go round. Often we have had to say, "Sorry! not a card left—but we hope there will be some next time."

The children enjoy the Bible stories, and the teachers have greatly improved in their methods because of the good training they received from Mrs. Lee. She was untiring in helping them to tell the stories so as to attract the children and have them really love the Bible. We greatly miss her in all our activities and many of the things she did are now left undone. She had entire charge of the Kindergarten department of the S.S. here in the compound, and all miss her. (*I. Nugent*)

Christian Endeavor—On account of famine conditions, it did not seem best to have the annual C.E. Convention, which is usually a time of enthusiasm and help to all who are present. Local Conventions were advised, and several places adopted the suggestion. We are glad to report that one new Union and several new societies have been formed the past year.

From the experience of the Sholapur church, we consider the C.E. very important. The pastor gets much help and encouragement in various ways. If a Mohim (Evangelistic Campaign) is called for, the C.E. jumps forward and is eager to go ahead. If special meetings are to be held, the C.E. is to the fore with suggestions, speakers and plans for program.

At the Sholapur C.E. Convention, the wide-awake talks illustrated with vivid word pictures and objects were very effective. The early morning Bible lessons were prepared for by classes twice a week for several weeks, and the twenty classes which met every morning felt the advantage of the preparation beforehand. Street preaching was engaged in every afternoon at the close of the service in the church, and many were so quickened to the work that they are calling eagerly for a week of evangelistic work. People are ready to give up their work and lose their wages for a certain time, in order that they may be at liberty to go out in this work. Perhaps the best proof of the success of the C.E. Convention was that in the envelopes handed in at the Consecration Service we found Rs. 31, which with the Sunday afternoon collection made a goodly sum of Rs. 42 to send to the National Treasurer, and rejoiced all hearts. When we consider that this is famine year, with prices quadrupled, we feel it was a very large sum to receive. (*F. H. Gates*)

We regard the C.E. as the Sunday School in action. The C.E. among the girls in Bowker Hall has helped to create a spirit of unselfish service. They have helped raise money for the N.M. Society, being mindful of the needy world outside. The Society among the little boys has been instrumental in helping the boys live happily together. If anybody transgresses the rules, he is reported upon by some other boys and has to ask pardon of the members and promise not to offend again. The next Sunday he is reported as having improved, and the others applaud. The Peace Makers' Committee has done a great deal to end petty quarrelling among the boys. It is very interesting to watch boys, who are virtually Ishmaelites when they first enter, change into small peace-abiding citizens. (*W. and F. Hazen*)

The C.E. Society has undertaken to support a worker in the neighbouring field of the Indian National Missionary Society. (*J. Malelu*)

The Christian Endeavour is more flourishing than last year, as it has not been broken up by extended vacations. We see among many of the pupils evidences of growing Christian character and a love for Christian service. (*W. O. Ballantine*)

Our C.E. societies took on new life as a result of our District Convention. We regret that Mrs. Gates was unable to get here because of the failure of our motor service. But they had inspiriting

meetings. The Senior society takes charge of the missionary meeting of the church once a month and has had some very interesting meetings. One meeting at special request of some of the members was an account of the American Board, its history and the work it is doing in different lands. (*A. A. McBride*)

Our little C.E. Society had an inspiring 4-days' Convention in September under the enthusiastic leadership of Mrs. F. H. Gates. Christians came over 50 miles from the district in order to be present. Three meetings per day as well as street-preaching and a procession, filled in the time closely. (*R. S. Rose*)

Physical Training—The physical training of pupils has advanced considerably under Mr. Hill's direction, and its effects are seen in improved discipline throughout, in better carriage and appearance, and better health. Our pupils still suffer from attacks of fever, but we have had no serious epidemic during the year, which has been a bad one for Bombay.

Both boys and girls work out of school hours, the former at cleaning the buildings and compound, the laundry and the wood pile, the latter at cooking, cleaning, sewing and other womanly tasks. All enter with more zest into play, for which there is usually ample time, and cricket, basket ball, and base ball, besides numerous Indian games, have their devotees. It has been possible also this year to take considerable bodies of pupils to the beach for sea bathing, some walking three miles to and from. (*W. Hazen*)

One of the especial features of the Vernacular school and the A. V. school is the semi-weekly drill and game afternoons. The boys get considerable exercise from the drilling and setting-up exercises. The drill master has recently interested the boys in American pyramid-building. The boys showed the results of continuous practice in a very creditable exhibition of drilling and pyramid-building before an audience of over five thousand which was gathered in the historic fort to celebrate the anniversary of peace. The master has attracted the very favorable attention of the Government education inspector, who is now making arrangements for this young Christian drill master to train the scholars of the Government training school which has recently been opened. (*L. H. Gates*)

The Girl Messengers in the Ahmednagar Girls' School—At the present time, the girls are having lessons in Parliamentary law. The business meeting is held once a month and the girls in the second group, the Pathfinders, take turns leading.

One of the requirements is to earn eight annas to give away to some worthy object. Several of the girls have earned this money and more

too by crocheting lace which was sold to some English ladies in camp. It keeps a missionary busy acting as salesman.

Lately the girls in one group prepared ten small frocks for the hospital babies.

The Pathfinders are making a real study of Ahmednagar and its surroundings. The map is closely scrutinized, then off the girls go for a walk to some definite place for investigation. (*C. D. Smiley*)

Y M C.A. & Y.W.C.A.—In October a camp for English-speaking students was held at Lonavala. It lasted 4 days and was attended by 50 young men, all graduates. The leaders represented 5 different missions, including the A.M.M. and The Y.M.C.A. The program consisted of lectures, Bible-study circles, personal talks, outings, drill.

In the end of October a six-days camp for Marathi-speaking women and girls was arranged at Lonavala by the Y.W.C A. The 106 delegates and twelve leaders represented eight missions and six distinct denominations. The delegates were teachers, High school pupils, Bible-women and nurses. The chief inspiration came from a series of evening addresses by Bai Manoramabai, the daughter of Pandita Ramabai of Mukti, Kedgaon.

The Pocket Testament League—The impetus given to Bible study by the above Y.W.C.A. camp has exhausted the supply of testaments, and eager would-be members are awaiting the next shipment from the secretary in London. We are glad that Mr. and Mrs. Alexander, understanding the difficulty of obtaining Marathi-speaking members because of the want of a small-sized Marathi testament, have consented to the altering of the pledge by the insertion of the words 'or portion.' It now reads thus: "I hereby accept membership in the Pocket Testament League by making it the rule of my life to read at least one chapter in the Bible each day, and to carry a Bible or Testament (or portion) with me wherever I go." As portions of scripture in Marathi cost only half a cent each and are small and light enough to slip into any pocket, the chief obstacle in the way of a Marathi Branch of the P.T.L. has been removed, and stickers and membership cards in Marathi are now being prepared.

MEDICAL WORK

Bombay—My nurse has been away three months recuperating up country. After much search and fruitless effort I have at last been able to find a Christian woman compounder graduate of Ludhiana College. The work in the dispensary has been heavy. There has been much sickness owing to hard conditions of famine and high prices of foods as well as of everything else. Our fruit, grain and vegetables have not only been scanty but also of poor quality. Influenza epidemics in acute or sub-acute form and various other ailments have had their effect in enervating the people.

Our school children have suffered much from malarial fever throughout the rains, which has been a most trying and unhealthy season in Bombay. Cholera claimed two or three victims owing to scarcity of water during summer. Dysentery and skin troubles were prevalent in our School, but I am thankful to God He has brought back health in a larger measure and now the outlook is bright for the future.

In the Dispensary great stress is laid on child welfare. It has been a constant pleasure for me to give informal talks to parents of the importance of children in the home and of bringing them up under hygienic conditions and giving them good habits from early infancy. I am still working in two little rooms in Lincoln House. The building fund is about twenty-five thousand rupees on hand.

Now that the war is over I trust that my friends will be able to give generous help towards this much-needed building.

Dispensary Patients—1919.

New.	Old.	Total.	Male.	Female.	Children.	Hindus.	Mohammedans.	Parsis.	Christians	Jews.	Others.
2231	2774	5005	1268	1583	2154	505	363	67	3761	302	7

Receipts, Rs. 1,466-12-2.

(*Gurubai Karmarkar*)

Ahmednagar—In February Mrs. Picken, M.D., was very seriously ill and was obliged to go to America, leaving Dr. Ruth Hume with furlough due and Miss Johnson. In October our Assistant, Kripabai

Mahatekar, was married. Fortunately in December another Assistant came, Mathurabai Tekchand, who studied in the Bombay School of our Mission and has just finished her course at the Ludhiana Women's Christian Medical College.

We are thankful that there has been no serious epidemic as in past years, though there was some cholera in March, April and May. Influenza is commencing again.

The nurses' training classes continue as usual. We feel the great need in India, as all over the world, for a higher type of nurse. The difficulty here as in most Oriental countries is to find girls of suitable age and sufficient education, because early marriages are the custom.

The Bible Women work as in past years, but we feel that an Evangelistic Missionary to work with them and to follow the patients to their homes would be most valuable to make the Hospital the spiritual force it should be.

We close the year realizing that much has of necessity been left undone. Limited time and strength has not enabled us to take advantage of the wonderful opportunities at our door.

Fees, Rs. 2,361-7-7. (*R. P. Hume and E. Johnson*)

Rahuri—There is not one hour of the day when the medicine of the Rahuri Dispensary is not called for. Another disease has appeared this year, a twin sister to the Influenza. In one house five members of the family were ill at the same time with this terrible fever, and several times we were called when it was thought that the patient was taking his last breath, yet they were drawn back to life. Many have by this means been deeply touched by the experience of God's loving care. (*W. O. Ballantine*)

Wai—As we did not reach Wai, on our return from furlough, until the latter half of September, we have only about three months to report on. During our absence the medical side of the work was in charge of our Indian Associate, Dr. Shinde, while Mrs. Sibley rendered invaluable assistance to the hospital staff in the way of general administrative oversight. The months since our return have been the busiest ones we have ever had. More patients have been turned away for lack of room and time than ever before, and the veranda capacity also has been stretched more than ever, so that the admissions to the hospital in the last two months have exceeded those of any former similar period.

None of the satisfactions of a furlough year, deep as they are, compare with the satisfaction of being back once more where need seems so overwhelming and where response to one's efforts seem so spontaneous. The blind who go off to shoulder their share of the family

burdens, with their sight restored, the helpless children and hopeless women who press out into the ranks of physically fit—these carry with them something more than physical light and physical strength. The hospital has a spiritual message for each, daily and faithfully repeated, and these patients and their many relatives who accompany them are rich soil for the Master's message.

Cataracts, and all the eye diseases our medical encyclopedias describe, surgical diseases in great variety, opium babies, children fearfully burned from contact of their scant, loose clothing with the open fireplaces of the homes, wasting fever and distressing intestinal disorders, women afflicted beyond description, these all are a part of the picture our regular round of work presents. Its privileges and opportunities exceed our strength and resources, but we offer daily thanks for the supreme privilege of being allowed to spend our lives in such work. (*Lester H. Beals and Rose F. Beals*)

Wai—Patients during 1919.

In-patients	213	Hindus	7772
Out-patients, new ...	5762	Mohammedan ...	595
Out-patients, old ...	3770	Christian	1165
Out-patients, total ...	9532		

(*L. H. Beals*)

LITERARY WORK

Hymns, Songs and Stories—The manuscript of the tunes in our Marathi Church hymnal (both Western and Indian) was finally ready for the press in March, and given over to the Bombay Tract and Book Society for publishing.

More Kindergarten songs have been rendered into Marathi, and now we have a hundred songs ready for our little folks, and for our little book. Miss Wheeler has returned from furlough, and in consultation with her the work of preparing the manuscript for the press will now be begun, and we hope it will be ready for printing early next year.

The weekly story (begun in June), in the Children's column of our Mission paper, the "Dnyanodaya" has created an interest on the part of children in that paper, and many even of the older folks are apt to turn first to that column! I was greatly touched, on my first visit to Bowker Hall (girls' dormitory) after five months absence from Bombay, to have the little girls come running up to me and say eagerly, "Bai, we read the children's column in the 'Dnyanodaya' every



Outpatient Dispensary in the Town, Wai.



Festival Day in Bombay. The crowds are coming along the street where stand our A.M.M. Church and 3 Bungalows.



Open air Treatment for Tuberculosis Patients, Wai.



A Criminal Tribes' Hut, Barsi.

Saturday, and like the stories *so* much!" And so each new venture in this line shows that a real need is being met by writing "just stories." (*E. R. Bissell*)

The "Dynanodaya"—Under the Joint Board of Management of the "Dynanodaya" there are now six Missions represented, and the circulation has reached the highest figure in the long and useful history of the paper, more than justifying the American Marathi Mission in making the paper a joint scheme among all the Missions. (*J. F. Edwards*)

New Marathi Books—One half of the Marathi edition of my English book "The Holy Spirit the Christian Dynamic" has been published, the Marathi book taking the form of a Weekly Study Text-book, just as my first Marathi book was a Daily Study Text-book. The English book has been so well received that the Methodist Episcopal Bishop Robinson of South India has stated the book to be the most important Christian volume published in India during the last twenty-five years, and Dr. Hastings of Scotland has given it high praise in a review in his monthly "The Expository Times," whilst a summary of the work, specially prepared by me for the vernacular editions, is already being translated into eight or nine Indian vernaculars, covering over two hundred million people. (*J. F. Edwards*)

In 1917 I wrote a short serial story for the "Premadarshika" and had it translated by Miss Venubai Kelkar. Just lately Venubai and I worked it over again and enlarged it, and it is being published in book form by the Book and Tract Society. Its title is "Out of the Deep Waters." (*I. B. Rose*)

The "Premadarshika"—This Marathi quarterly for women and girls, published by the Y.W.C.A., has had another good year and the circulation continues to increase. As the joint editors, Miss Wingate and Mrs. Rose, both go on furlough in 1920, Miss Bissell has very kindly promised to undertake the editing of it.

INTERESTING INCIDENTS

A PICTURE—In the Mahar quarter of an Indian village, the bright moonlight picks out a group of Indian Christian preachers with their missionary, a crowd of interested Hindu spectators, the Hindu resthouse in front of which they are standing, and, dimly, the figure of their Hindu god in the corner.

"We want to show you some nice pictures," announces the missionary. "I wonder where we can find a dark place to fix our sheet so that the moonlight will not fall on it."

"Oh, come inside the resthouse." says a bystander.

"But," protests a Christian preacher, "Your god is in there, isn't it?"

"Oh yes," comes the answer, "but our god is only a stone. What does it matter?"

The sheet was nailed over the face of that Hindu shrine, and for two hours, in song and story, Christ was made vivid to the hungry, outcaste people.

Stray Seed—During the last year I have sometimes gone into the town to meet the people, and sometimes they have come to the house. Sometimes we have met on the road. Not long ago a company of women were walking rather briskly on the way to their village. On seeing me the leader of the party pointed me out as one who told the people of the things of God. She added that she had often thought of going to the Mission House, but always there was something else to demand her attention when she was coming or going, so she had missed the opportunity. I was struck by the hearty manner in which she spoke, and what else could I do on the occasion but tell them some of the elemental facts of our blessed religion?

Then, there is a feeling of gratitude that this year is not a famine year. Many of the people can live on their fields, or they can get twice the amount of grain that they were getting last year.

I can also gather children or grown people into a class on Sunday morning; and of late there have been a few Christian women staying here temporarily who were glad to come to meetings for prayer

occasionally during the Week of Prayer and later. A Secretary of the Y.W.C.A. has recently been in Panchgani and has stirred up the ladies to more activity. The field is the world! (*H. P. Bruce*)

Famine Work—Mr. Hiwale of Sirur has taken about 100 famine sufferers into his Boarding school. The great feature of this is that it has been entirely supported from Indian sources. It was started as a matter of famine relief work for a few weeks only. But he has won support of wealthy people in Bombay and Poona, and its support for at least a year is assured. The older boys attend the boys' station school and the girls the girls' station school or kindergarten.

Sacrifice and Faith—A small Christian prayer-group made their Christianity practical by undertaking to give two rupees a month towards the support of a little orphan girl who was brought to us for care. The missionary was hesitating to take in more girls, since the school funds were already taxed to the limit. Seeing his perplexity, these painfully poor people met that night for prayer, and decided to sacrifice the weak tea which they had been serving as a little luxury after the meeting, and give that money to help the girl. The missionary felt reproved for his little faith, and the girl is now in the school.

The Farmer Class—The *kunbis* (Hindu farmers) who are interested in the Christian church and give toward it show no abatement of interest, though their giving power has been curtailed, as they are among the worst sufferers from the famine. The work among their children is very encouraging; in the village schools a large number of pupils are from *kunbi* families. This is true in the lower standards of our day-schools here at Vadala; our principal Sunday School is crowded with them and they bring with interest their offerings of grain. There are six boys now in the upper standards of our day school studying English. One of them was at the bungalow the other day just for a little friendly visit, and as he chatted away remarked that nine *kunbi* boys from Vadala planned to go on to the High School in Ahmednagar, taking with them a woman to cook—this so that they may not break caste by eating with the Christian boys. In the course of his talk, we found out that he was accustomed to have prayers with his father and mother before going to bed. Who knows what result this may bring in a home where the father, though friendly, has shown no leaning toward Christianity? In our boarding department there are seventeen *kunbi* boys from other villages, all of whom, we hope, are carrying to their communities something of the good they are receiving in a Christian school. Our greatest work for the homes can be done by these children, not by us personally.

Sholapur Evangelistic Campaign—We wish that lack of space did not preclude the insertion in full of Mrs. L. H. Gates' thrilling account of this One-Week Campaign which resulted in the hearing of the gospel by thousands of people and the selling of many portions of scripture.

"It was a shifting crowd and often an argumentative one, but the sale of gospels shows that it was an interested one. One man was asked to buy a gospel, and he replied, 'My wife ran away from me 3 years ago. Is there any medicine in that book that will make her come back and that will keep wives from running away from their husbands?' The preacher answered, 'Did you used to beat your wife?' 'Yes,' was the reply. 'Well, there is medicine in this book that will keep you from doing that, and then your wife will not need any medicine!' The laugh was on the man and he bought a gospel!

"The campaign went out in a blaze of glory on the second Sunday! 200 people gathered near the Leper Asylum about 8 a.m. and after a service of worship and inspiration, we formed in line and marched through one of the smaller bazaars, singing and selling gospels. The men sold 160 gospels in 1½ hours. Then in the afternoon, after a short service in the city church, about 450 people marched for 3 miles through the heart of the city. The school boys, with banners, drums and cymbals, led off, and thoroughly enjoyed their share in it. After them came the band of Hindu inquirers from a neighboring village, singing and dancing as David once did before the Ark. There were 2 groups of Hindu children from the Criminal Tribes Settlements, who entered heartily into the singing of the good hymns which they learn in our schools. After them came the women, divided into 2 groups; then the school girls and after them the girls of the Training school, and finally, a group of men to see that the women were treated well. Police had been assigned to see that nothing disorderly arose, and they were most courteous. Each group kept its distance from the one in front so that there need be no real confusion of sound, but each song might be distinctly heard. The houses, doors and windows on all sides were crowded, and the sale of gospels went merrily on. There was no opposition nor any word of criticism that was heard. Processions in the Orient are so tawdry and bizarre often that one truly rejoices that one can adopt the custom of processions which is Oriental and make it over into a dignified, impressive spectacle. Thus, the evangelistic campaign promises to become one of the festival seasons of the church in India, turning the native religious fervor into legitimate channels, and preserving all the features of Hindu festivals which are legitimate and Christianizing them. Our people really had a wonderful week and are very happy over it."

Christian Literature—A thinking man writes:—"I had been wondering who was sending me these occasional papers, books and magazines; and the other day, I saw your name on the cover. I was reminded then of the twenty-third of November, 1889, for on that day, in the insignificant village of Shendi (six miles from Ahmednagar), your father baptized me,—a raw, crude lad, with a desire for study but newly awakened by the four Marathi primary grades taught me in the little mission school there. It touched me deeply that now, after so many years, that same old saint's daughter should remember me, and supply my need in the line of reading and study. My family and I thank you."

A young man who has just entered the "Men's Training College" in Poona for higher normal study, writes:—"Thank God I have passed the entrance examination, and am now a pupil in this Training College. But, under God, I owe this success to the continual reading of the papers, books and magazines you sent us, which led me to keep up habits of reading and study, and finally suggested preparation for this further course of study." (*E. R. Bissell*)

From the 'Criminal' Log—'We, the undersigned, in consideration of the fact that A. who was sentenced to 21 years' transportation is conditionally released after serving only about 4 years, agree that we jointly and separately will bind ourselves to give all information and suspicion concerning offences committed by persons of our caste. We promise not to be hindered in giving information by the threats of any of our caste men.' (Here follow 19 thumb marks).

'B. lodges a complaint that her husband is prepared to cut her nose with a knife because of her gossiping.'

'C. says that he is unable to support his two wives and admits that he is worried by their quarrels, so he wants to divorce one.

Decision—That one wife seek another husband.'

'This matter has been settled twice by the *Panch* (caste jury). Anyone raising the dispute again is to be fined Rs. 5.'

'D. is found guilty. His moustache should be shaved and he is to be outcasted. The expenses of the *Panch* are to be recovered from him.' (*Note*—Expenses recovered and punishment inflicted.)

'E. says that the property was not fairly divided between his brother and himself.

Decision—That the property was fairly divided long ago, and that the two brothers be fined Rs. 2 each for giving unnecessary trouble.'

'The Kaikadis (descendants of the Thugs) complain bitterly about one of their number, an old woman, who is a kleptomaniac. As the traditional profession of the Kaikadis is to commit thefts on a large scale and involving murder, they feel it undignified for one of their caste to stoop to petty thieving."

STATIONS, MISSIONARIES, WORK AND NEEDS OF THE MISISON

Bombay

Miss A. L. Millard	...	Blind Schools, Day Schools.
Miss E. R. Bissell	...	Literary work, Visiting among Christian Women.
Rev. W. Hazen	...	Byculla High School.
Mrs. Hazen	...	Byculla High School.
Mr. T. B. Hill	...	Byculla High School.
Rev. J. F. Edwards	...	Evangelistic, Church and Literary work.
Miss E. Loleta Wood	...	Language Study.

Dr. Gurubai Karmarkar is in charge of the Goodwill Dispensary.

Urgent needs :—One ordained missionary and one lady missionary for evangelistic work, one educational man and two lady missionaries for educational work, increased financial support for the High and the Primary Schools.

Ahmednagar

Rev. H. Fairbank	...	Divinity College, Union Training School. Kolgaon District work.
Mrs. Fairbank	...	Farrar Schools.
Mr. C. H. Burr	...	Principal, Boys' High School and Dormitory.
Mrs. Burr	...	Associate in Harris Hall. Work for Women.
Dr. R. P. Hume	...	Women's Hospital.
Miss E. Johnson	...	Nurses' Training School.
Miss C. H. Bruce	...	Principal, Girls' High School.
Miss C. D. Smiley	...	Associate Principal : Vernacular Department and Domestic Science.
Mrs. E. H. Smith	...	Superintendence of Industrial Work, G.H.S.
Rev. E. E. Morrill	...	Language Study.
Mrs. Morrill	...	
Miss F. B. Woods	...	

The Parner District is in charge of Rev. R. S. Modak. The Kolgaon and the Jeur Districts are each in charge of a Committee.

Urgent needs :—For Women's work and educational work two lady missionaries, 28 Indian women workers, land and buildings. For evangelistic work one ordained man and numerous Indian workers. For the Divinity College one ordained missionary, one Indian Instructor, new class rooms and library, scholarships. For the Union Training School two teachers and a class room. Village teachers and schoolhouses. For the hospital another doctor, another nurse, an evangelistic missionary, a European ward, private wards for Indians, a septic tank.

Vadala

Rev. E. Fairbank ... Educational and District work.
Mrs. Fairbank ... Women's work.
Urgent needs :—Two lady missionaries, 6 Bible women, 5 village school teachers. 12 school buildings, a medical catechist, a man to study and improve the economic condition of the village Christian families.

Rahuri

Rev. W. O. Ballantine School, Church, Evangelistic and Medical Work.
Mrs. Ballantine ... Associate in above, Women's work.
Urgent needs :—Three missionaries for Evangelistic, Educational and Bhil work, one vernacular headmaster, 10 village teachers, a Girls' School Building at Rahuri, a School Building for the Bhils at Kendul-Manori.

Sirur

Rev. A. A. McBride ... District and Industrial work.
Mrs. McBride ... Educational and Women's work.
Rev. A S. Hiwale is an Indian Evangelist.
Urgent needs :—A lady missionary for the Girls' School and Women's work, an evangelistic missionary, one Indian doctor-preacher, 10 village teacher-preachers.

Satara

Miss Nugent ... Boys' and Girls' Schools, Church work.
Miss Picken ... Evangelistic, School and Women's work.
Urgent needs :—Seven evangelistic and educational missionaries, three doctors, two nurses, one business manager ; Indian workers, 53 men and 25 women ; Girls' School, Church. Teachers' Home, Converts' Home, Hospital, 40 village schools.

Wai

Mrs. M. L. Sibley ... Widows' Home and Orphanage, General Evangelistic work.
Miss Gordon ... Station and village schools.
Dr. L. H. Beals ... } Hospital and Dispensary.
Mrs. Beals ... }
Urgent needs :—One evangelistic and one medical missionary, one American nurse, 50 Indian workers, new houses for them, support for widows and orphans.

Sholapur

Rev. L. S. Gates ... District Work, Leper Asylum.
Mrs. L. S. Gates ... Work among Women and Children, Secretary of Provincial C. E. Union.
Miss E. B. Fowler ... Principal, Woronoco Girls' School and two Hindu Schools.
Miss L. M. Wheeler ... Principal, Kindergarten School and Training School.
Miss C. A. Welles ... Associate in above.
Rev. L. H. Gates ... Educational Work for Boys.
Mrs. L. H. Gates ... Girls' Schools, Work among Women.
Rev. W. S. Deming ... } Language Study.
Mrs. Deming ... }
Rev. H. H. Strutton ... Superintendent of Criminal Tribes' Settlements.
Mrs. Strutton ... Associate in above.

Urgent needs:—5 men missionaries, 3 lady missionaries, a nurse, 62 Indian workers, city and village buildings, a young men's hostel, scholarships, library equipment, houses for new missionaries and Indian workers.

Barsi

Rev. R. S. Rose ... Educational, Church and Evangelistic Work.
Mrs. Rose ... Associate in above, Literary Work.

Urgent needs:—Another evangelistic missionary, an educational missionary, a medical missionary, a nurse, a lady missionary for Women's Work, a hospital, 6 village dispensaries, 50 village teacher-preachers, 50 village schoolhouses.

Panchgani

Mrs. H. P. Bruce (retired) Evangelistic Work.

Missionaries on furlough at the end of 1919.

Dr. and Mrs. R. A. Hume, Mr. and Mrs. Picken, Rev. and Mrs. E. W. Felt.

On long leave—Rev. and Mrs. A. H. Clark, Mr. and Mrs. Churchill, Miss Hoxie.

Note on the Needs of the Mission:—The Inter-Church World Movement Committee sent out a questionnaire regarding the probable needs of the Mission during the next five years. To answer it fully and conscientiously each station had to survey its work thoroughly.

The results were staggering even to those most familiar with the conditions. One evangelistic missionary to 1,011 square miles, one missionary as principal of two large and important institutions as well as responsible for a whole district, one missionary as supervisor of two industrial settlements with over 3,000 'criminal' inhabitants, hundreds of promising villages without any school of any kind, 20,000 square miles without any medical mission work, immense tracts of country void of any Christian influence whatsoever—these were some of the facts which the survey brought into prominence. The needs mentioned above under each station are extracts from the list sent to the Inter-Church World Movement Committee which, though impressive at first sight, was really extremely modest in consideration of the conditions. The financial side of these needs has not been touched upon here but was fully worked out in the survey. All the new missionaries, Indian workers, buildings etc. that are imperative will naturally cost money. The perennial cry of "More men and money" grows in volume all the time, not only in view of the desired expansion but in order to adequately support the existing work. Besides this, 'unused resources' in the way of automobiles, typewriters, duplicators, magic lanterns, pictures, etc., add much to the efficiency of the missionary on the field. Our Home Board (The A.B.C.F.M., 14 Beacon Street, Boston, Mass.) and members of the American Marathi Mission in India, are always glad to furnish facts and figures to any friends interested in the work and anxious for the privilege of helping in it.



DONATIONS RECEIVED IN 1919

BOMBAY:—

Received for Blind School.

	Rs.	A.	P.
Their Excellencies Sir George and Lady Lloyd ..	950	0	0
The Chief Justice of Bombay ..	1,000	0	0
Miss Emily Wheeler ..	1,928	11	0
Famine Relief Fund ..	312	0	0
A Friend ..	250	0	0
Bombay Presidency Women's Committee ..	200	0	0
Miss Fanny Stocking ..	110	0	0
Capron Bible Class Association, Old South Church, Boston ..	82	13	0
Miss L. Smith ..	66	2	0
Dr. D. H. Davison ..	65	0	0
Queen Mary High School.	58	0	0
Miss Burnell ..	54	3	0
Mrs. R. D. M. Wadia ..	50	0	0
Rehatsek Fund ..	50	0	0
Mrs. B. L. Wilson ..	15	6	0
Mrs. Reid ..	13	11	0
New Zealand ..	13	5	0
C. S. S., Montreal by Canada Cong. for Mission Society, Montreal.	46	10	0
Local Subscription Book	1,501	0	0
Special Donations through Miss Millard ..	1,216	9	0
Government Grant-in-aid	2,975	0	0

Received for Byculla School.

		Rs.	A.	P.
Miss E. C. Wheeler	$ 2,556	6,750	0	0
Mrs. L. M. Currier ,,	8	22	0	0
Rev. S. G. Barnes ,,	5	12	0	0
Mr. Aurelius Sykes ,,	5	13	0	0
Mrs. J. E. Northrop ,,	300	684	0	0
Miss Osgood ,,	20	55	0	0
Mr. F. W. Nash ,,	10	25	0	0
Mr. B. K. Bronson		20	0	0
N. M. Wadia Charities		1,500	0	0

AHMEDNAGAR:—

Received by Rev. and Mrs. H. Fairbank.

	Rs.	A.	P.
Rev. E. S. Parsons ..	63	0	0
Mrs. E. Smith ..	12	12	0
Col. Spring's Church ..	254	12	0
Mrs. Child ..	11	0	0
Mrs. Paul King ..	33	7	0
Plymouth Church ..	1,812	0	0
Mrs. Ramsdell ..	55	0	0
Con. S.S., Elmwood, Conn.	11	1	0
1st Cong. Church, Fall River, Mass. ..	28	6	0
Church of Christ, Amherst Col. ..	357	3	0
Mary Howe ..	5	1	0
1st Cong. Church, Rogers Park ..	1,510	8	0
Mr. Bronson ..	114	0	0
D. W. James Foundation	1,338	0	0
Higher Educational Work	178	6	0
Plymouth Church S.S., Ft. Wayne ..	20	11	0
Miss Williams ..	756	0	0
A. N. Lewis ..	254	12	0
Thro. Dr. Hume ..	703	15	0
Cong. S.S., Claremont ..	43	11	0
Chhaganlal ..	100	0	0
H. Schaeffer ..	361	0	1
C. Wood ..	25	0	9
Mrs. James Fairbank ..	150	3	3
H. F. Sayles ..	27	1	0
S. B. Fairbank ..	39	11	0
C. W. A. Turner, Esq. ..	60	0	0

Received by Rev. H. Fairbank for Kolgaon Educational.

	Rs.	A.	P.
Mrs. Ramsdell and Clark .	55	0	0
Rev. A. H. Clark ..	25	8	0
M. W. Clark ..	47	2	0
Bates Fund ..	492	0	0
Henry P. Kendall ..	65	8	0
Amherst College ..	206	12	0

Received for Girls' School, Ahmednagar.

	Rs.	A.	P.
Miss E. C. Wheeler for support of orphans ..	3,441	7	0
Famine relief money from Famine Committee ..	243	0	0
Friends of Miss Smiley for Famine relief ..	287	0	0
S. V. from Auxiliary North Church, Middletown, N.H. ..	25	3	6
S. V. from Bradford Academy, Bradford, Mass.	63	11	0
S. V. Plymouth Congregational S.S., Fort Wayne, Indiana ..	16	8	0
S. V. American Presbyterian Church, Montreal, Canada ..	440	0	0
Mrs. Anna T. Hale, N.H....	71	8	0
Miss Elizabeth Fulton, New York ...	57	3	0
Mrs. J. F. K. Alexander, Hartford ...	63	0	6
Friends—by benefit concert ...	267	9	0
Mrs. Mull ...	110	0	0
A friend (A) ...	610	0	0
Miss Sharman ...	13	5	0
Miss K. C. Campbell ...	109	10	0
Miss Florence Mecorney...	12	2	0
A friend (D) ...	35	0	0
Friends (Ab. & L) ...	8	0	0
"Light Bearers," Westfield, Mass. ...	185	10	0
Friends in and around Westfield, Mass. ...	295	11	0
Friends in and around Saratoga Springs, N.Y.	108	8	0
Mrs. Mitchell, Chicopee, Mass. ...	39	8	0
Other friends ...	13	12	0
Friends of Miss Woods towards pianos for the school ...	1,350	0	0

DONATIONS—*continued*

AHMEDNAGAR—contd.

Received for Ahmednagar Hospital.

		Rs.	A.	P.
Wood Memorial Fund, N.Y. State Branch $ 25...		63	11	0
Misses K. R. and J. P. Williams, Howe, Indiana for Famine Relief $ 50	...	143	0	0
Famine Relief Fund	...	521	8	0
Mrs. Adye	...	10	0	0

Received by Rev. and Mrs. J. L. Moulton.

Young Woman's S.S., Reading, Mass....	$	100
Mrs. Trask, Beverly	,,	20
Segulla Club, Dane Street Church, Beverly	... ,,	20
C.E. at Blackstone, Mass.	... ,,	5.50
"Friend" in Phil, U.S.A.	... ,,	10

Received by Rev. and Mrs. E. E. Morrill.

1st Congregational Church, Akron, Ohio ..		756	0	0

Received by Kolgaon School Committee.

Dr. H. S. Gaikwad	...	5	0	0
Mrs. S. B. Uzagare	...	5	0	0
Mr. B. B. Chakranarayan	.	2	0	0
Mr. S. L. Pardhe	...	3	0	0
Rev. R. S. Modak	...	5	0	0
Mr. K. V. Dongre	...	1	8	0
Mr. J Lovelin	...	2	0	0
Mr. Khalidad Panjabi	...	5	0	0
,, B. B. Chakranarayan	.	5	0	0
,, M. R. Sathe	...	1	0	0
,, R. C. Paranjoti	...	1	0	0
,, J. A. Saloman	...	1	0	0
,, J. S. Charlie,	...	5	0	0
,, W. W. B.	...	1	0	0
Shet Pandurang Jawaji	...	15	0	0
Mr. K. R. Mitra	...	10	0	0
,, T. Buell	...	5	0	0
,, H. H. H.	...	2	0	0
,, J. Kiem	...	2	0	0
Rev. J. F. Edwards	...	5	0	0
,, R. B. D.	...	2	0	0
Mr. L. M. Padalay	...	2	0	0
,, P. C. Chakranarayan	.	2	0	0
,, K. A. Bhalekar	...	2	0	0
,, R. G. Wagchoure	...	5	0	0
Mrs. Laxmibai Tilak	...	5	0	0
Mr. S. G. Gaikwad	...	2	0	0
Mr. P. H. Karmarkar	...	2	0	0
From the Fourth Presidency Magistrate's Court through Mr. B. N. Athvale	...	25	0	0
Dayalji Naranji	...	1	8	0
Mr. R. P. Ibrahim	...	1	4	0
,, K. C. Sarode	...	2	0	0
,, B. R. Waskar	..	2	0	0
,, V. S. Kukde	...	2	0	0

		Rs.	A.	P.
Mr. N. G. Kedari	...	5	0	0
,, N. Deshmukh	...	2	0	0
,, A. Ezekiel	...	2	0	0
,, C. M. Shah	...	1	0	0
,, P. S. Lele	...	1	0	0
,, Y. G. Gurjar	...	5	0	0
Jacob & Co.	...	3	0	0
Karamchand	...	2	0	0
Mr. S. Kelkar	...	10	0	0
,, S. D. Vaidya	...	2	0	0
,, D. K. Palnikar	...	2	0	0
,, Chimaji Shet	...	1	0	0
,, McEnus	...	3	0	0
,, Tribhuwan	...	2	0	0
,, P. Bhat	...	1	0	0
,, Fernandes	...	2	0	0
,, C H. Glevis	...	5	0	0
,, P. N. Vora	...	1	0	0
Rao Bahadur Kamat	...	10	0	0
Fouzdar Kedari	...	2	0	0
Mr. A. B. Gaikwad	...	1	0	0
Marthabai Khestra	...	1	0	0
Mr. Nazarally and friend.		2	0	0
,, Venibal and friend	...	2	0	0
,, N. Waghmare	...	15	0	0
,, Rustomji	...	5	0	0
A Friend	...	2	0	0
Mr. S. Navagire	...	1	0	0

VADALA:—

Received by Rev. E. Fairbank.

Mrs. Russ, Hartford, Conn.		152	13	0
B. P. Hivale	..	209	1	0
Am. Board	..	1,000	0	0
Amherst College, Amherst	..	206	12	0
C. B. Stowell, Hudson, Mich.	..	570	0	0
Y.P.S.C.E. Lincoln, Mass.		38	0	0
B. P. Hivale	..	229	0	0
An Army Friend of Children	..	450	0	0
A missionary friend	..	10	0	0
Through Miss Laura Pierson	..	25	3	0
Amherst College	..	178	12	0
Bible Society of Scotland	.	119	8	0
Miss Cutler, Morristown, N.J.	..	83	12	0
A. C. James, N.Y.	..	3,625	0	0
Miss Georgia Fairbank	..	91	12	0

Received by Rev. E. Felt— 1,358 11 0

RAHURI:—

Received by W. O. Ballantine.

Wheeler Fund	..	4,141	14	0
Wheeler Specials	..	2,381	13	0
Colorado Springs, U.S.A.	.	50	15	6
Miss M. Cutler, U.S.A.	..	18	6	0
Miss Hattie Smith, ,,	..	25	3	0
Bates Fund	..	612	0	0
Famine Relief	..	4,045	0	0
Mrs. Sellar, N.B.	..	92	15	0
Miss Rea and family	..	67	13	0

DONATIONS—*continued*

SIRUR:—

Received by Rev. and Mrs. A. A. McBride.

	Rs.	A.	P.
Miss Wheeler	2,177	14	0
Mr. G. W. Cooper	529	12	0
Mrs. Gordon	38	8	9
Miss Hutchins	39	3	0
Mrs. Allen	235	0	0
Miss Jenkins	247	10	0
Mrs. Stokes	22	0	0
Miss Van Valkenburg	133	10	0
Mrs. Miller	148	11	0
Christian Herald Patrons	170	4	0
Miss Warren	122	14	0
Mrs. Nicholsen	170	0	0
A Friend	61	10	0
Rev. E. C. Clapp	14	5	0
Waltham Cong. Church	449	1	0
Mrs. Brooks	50	0	0
Austin Friends	937	0	0
Rev. A. E. Gregg	28	10	0
Fifth Ave. Church, Mpls.	576	0	0
Mrs. Hosmer	25	2	0
Mr. H. H. Hunter	504	0	0
Hampden Cong. Church	252	0	0
Auburndale S. S.	50	6	0
Mr. Warner	833	15	0
Miss Connell	12	12	0
Waltham S.S.	13	2	0
Rev. E. Byington	196	8	0
Portsmouth Ladies	141	6	0
Mrs. Richmond	11	2	0
Rev. Louis Heib	22	5	0
Miss Hanscom	50	5	0
Mr. E. C. Banfield	12	8	0
Lyle S.S.	50	5	0
Mr. Fred. Bedford	12	8	0
Mr. W. E. Hopfe	25	1	0
Miss Shedd	12	8	0
Mr. A. N. Page	75	14	0
Dr. and Mrs. Platner	126	0	0
Mr. and Mrs. Stimson	61	2	0
Miss M. F. Smith	39	4	0
Miss Datesman	24	6	0
Mr. J. Behrsen	27	2	0
Miss Mather	22	12	0
Mrs. T. J. Knox	249	3	0
Mr. C. J. Sargent	20	0	0
Berkshire Friends	37	7	0
Miss Page	29	8	0
Mrs. F. A. Tichnor	20	5	0

SATARA:—

Received by Mrs. Lee.

FOR THE BOYS' HOSTEL.

Sir Henry Procter	300	0	0
D. H. Davison, Esq., D.D.S.	300	0	0
Sir Dorab Tata	500	0	0
N. N. Wadia, Esq.	500	0	0
E. W. Fritchley and Son	200	0	0
A. H. S. Aston, Esq.	100	0	0
H. R. Greaves, Esq.	100	0	0
J. F. Karaka	100	0	0
Narotham Morojee Goculdas, Esq.	100	0	0
R. P. Masani, Esq.	30	0	0
N. M. Wadia Trust Fund.	6,100	0	0

Received by I. Nugent.

	Rs.	A.	P.
Mr. Warner	839	15	8
Miss E. Wheeler	1,107	7	0
Chatterton Hill	63	11	0
Woman's Benevolent Society, Park St. Church	220	0	0
Miss Dorothy Wilson	13	3	0
Mrs. John B. Martin	19	13	0
S. V. Satara Orphanage	131	2	0
Holland Scholarship	90	0	0
Lt.-Col. Campbell	205	0	0
Fremantle, Australia, S.S.	43	10	0
Mrs. Swain	4	7	0
Woman's Council Bombay.	245	4	0
Scarsdale	57	0	0
St. Thomas Church, Satara	40	0	0
Huzur Dep. Coll.	15	0	0
Mrs. and Miss Jameson	11	6	0
Miss Pratts Class and Woman's Society, Park St.	151	9	0
Miss Flint	53	5	0
Young Ladies' Club, Bethany	48	8	0
Dr. Kelkar	2	0	0
Mrs. DeForest	1,657	0	0
Miss Jane Williams	286	0	0
Mrs. T. S. Lee and Dr. Hume	153	0	0

Received by Mrs. Lee and Miss Picken.

FOR SATARA DISTRICT AND EVANGELISTIC WORK.

Through Mission Treasurer.

Auxiliary Hope Church, Springfield,	$ 3	...	8	4 0
Woman's Society White Plains	$ 75	...	206	4 0
Cong. S.S. White Plains	$ 50	...	143	0 0
Miss Wheeler	$ 20	...	57	3 0
Famine relief		...	108	0 0
Famine Relief from Mr. Warner		...	116	0 0
Congregational Sunday School, Grand Ave. Church, Milwaukee	$ 7.		15	10 0

Received Privately, not through Mission Treasurer.

Miss Nugent	...	8	15 0
Evangelistic Fund through R. A. Hume	...	5	0 0
Dr. R. P. Hume	...	10	0 0
Famine relief through Mr. Hazen	...	44	0 0
Famine relief through Miss Nugent	...	100	0 0
Bombay Council of Women, Famine Relief	...	500	0 0
D. B. Cooper, Esq.	...	37	1 0
Miss Picken	...	15	0 0
Mrs. T. S. Lee	...	570	2 7
Capt. A. B. Kinnear	...	150	0 0
Mrs. M. M. Stephenson and Ladies' of Orient	...	68	15 0

DONATIONS—*continued*

SATARA—contd.

	Rs.	A.	P.
Lieut.-Col. Beckham, Christmas Funds ...	10	0	0
J. T. Lawrence, Esq., Christmas Funds ...	5	0	0
C. D. McIver, Esq., Christmas Funds ...	5	0	0
Capt. Amies, Christmas Funds ...	5	0	0
Capt. Somers-Cox, Christmas Funds ...	5	0	0
E. L. Moysey, Esq., Christmas Funds ...	8	0	0
J. P. Wood Stotesbury, Esq., Christmas Funds.	5	0	0
R. Honner, Esq., Christmas Funds ...	8	0	0
W. T. W. Baker, Esq., Christmas Funds ...	10	0	0
Khan Bahadur Cooper, Christmas Funds ...	20	0	0
R. M. Satarawalla, Esq., Christmas Funds ...	8	0	0
Sir Hormusji Wadya, Christmas Funds ...	100	0	0
Trustees of the D. M. Limjee Charity thro Mrs. Rustom D. M. Wadia ...	50	0	0
Lady Tata, Christmas Funds ...	10	0	0
Mrs. Bruce, Christmas Funds ...	5	0	0
I. R. Hood, Esq., Christmas Funds ...	5	0	0
Capt. and Mrs. G. W. Cox.	5	0	0

WAI:—

Received by Mrs. Sibley.

FOR EVAGELISTIC PURPOSES.

From Rev. E. D. Cahoon, Cong. Ch. Orient, N.Y.	275	0	0

FOR THE ABBOT HOME AND ORPHANAGE.

From Mrs. Cox ..	15	0	0
,, Miss A. Abbott, England ..	83	0	0
,, Mrs. Evans, England	71	6	0
,, Ann, E. Sharey Fund ..	171	2	0
,, Mrs. Browkan ..	13	12	0
,, Miss E. C. Wheeler.	1,962	12	0
,, Mrs. Halman, Ann Arbor ..	168	1	0
,, The Bombay Presidency Women's Council ..	200	0	0
,, Mrs. Stephenson, Brooklyn, N.Y. ..	24	0	0
,, Mrs. King, White Plains, N.Y. ..	24	0	0
,, Miss Picken ..	11	12	0
Through Miss J. P. Gordon ..	227	0	0

FOR FAMINE RELIEF.

From Mr. Warner, White Plains, N.Y. ..	839	0	0

Received by Dr. Beals.

FOR MEDICAL WORK.

Chas. W. Loomis ..	429	0	0
Satara S.S. ..	5	0	0

SHOLAPUR:—

Received for the Josephine Kindergarten.

	Rs.	A.	P.
Miss Salisbury ..	456	0	0
O.T.S., Lancaster, Mass.	7	10	0
Mrs. Blodget ..	126	7	0
A Friend ..	12	9	0
Prof. and Mrs. E. S. Parsons ..	63	0	0
Miss A. Ferroy ..	15	15	11
Friends, Chatham, N.J. ..	305	0	0
Friends, through Miss Welles ...	39	5	0
Mrs. Cornelius Patten ...	10	0	0
R. P. Welles ...	12	0	0
Josephine Kindergarten Children ...	0	8	9

Received by Rev. L. H. Gates.

FOR BOYS' SCHOOL SHOLAPUR.

Miss M. Nourse, Washington D.C. ..	100	0	0
Miss Kidder, New York City ...	121	7	0
Mrs. Pope, Evanston, Ill.	277	8	0
Church of Christ, Wilson, Conn. ...	100	13	0
Mrs. Amy, Plainfield, Ill	25	8	0
Mrs. A. E. Petherbridge, Ill. ..	26	3	0
Church of Christ, Atlanta, Ga. ...	13	1	0
Immannel Church, Hartford, Conn. ...	57	0	0
Mrs. G. A. Seller, Canada.	64	0	0
Rev. E. Lane ..	25	0	0
Famine Relief through Committee ...	1,020	10	0
Donation ...	50	0	0
Miss E. C. Wheeler ...	1,183	13	0
Miss Margaret Lorenz, Detroit ...	61	1	0

Received for the Weronoco Girls' School.

Friends in U.S.A. through Miss Fowler ..	757	0	0
Miss Fannie Thompson, U.S.A. ..	11	14	0
Miss D. Lowe ..	20	5	0
Miss Welles for pupil ..	18	0	0
Mrs. L. S. Gates for pupil.	50	0	0
Sun Beams C.E., Sholapur	12	0	0
Subscription from the Camp ..	78	0	0
Miss Wheeler ...	682	6	[illegible]

BARSI:—

Received by Rev. R. S. and Mrs. Rose.

FOR BARSI GENERAL WORK.

Mr. "Philip" ..	1,000	0	0
Prof. W. J. Hutchins ..	360	0	0
"Litspa" ...	150	0	0
Bible Society, Bombay Auxilliary ..	150	0	0
Miss Fulcher, Z.B.M. Mission ..	68	4	0

DONATIONS—*continued*

BARSI—contd.	Rs.	A.	P.
Miss Morgan, Z.B.M. Mission ..	66	8	0
Mrs. A. F. Woods ...	12	0	0
,, L. S. Gates ...	5	9	0
Local C. E. Fund ..	4	15	3

Received for Bates Evangelistic Work.

Chas. S. Bates, $1,850 ...	4,662	8	0
Chas. S. Bates, $200 ...	552	0	0

FAMINE RELIEF FUND.

Miss Louise C. Hazen ...	137	8	
George D. Bigelow ..	137	8	0
Miss L. A. Watson ..	27	8	0
Miss Jane P. Williams ..	1,375	0	0
Miss Anna J. Dickinson ..	13	13	0
Miss Helen H. Smiley ..	6	14	0
Miss Fannie J. Kingsbury	276	0	0
Cong. Church Jupiter ..	55	3	0
Miss Louise C. Hazen ..	138	0	0
Mrs. E. T. Caskey ..	13	13	0
From Friend, Minneapolis, Minn. ..	2	12	0
James M. Whiton ..	13	13	0
1st Cong. Church, Waltham, Mass. ..	379	11	0
Miss Frances M. Hazen ..	27	10	0
Harriet W. Carter ..	13	13	0
Mrs. Martha B. Hazen ..	41	6	0
Mrs. Daniel Hutchinson...	27	10	0
Y.P.S.C.E., Avon Conn...	5	8	0
Jay M. Shepard ..	138	0	0
Miss I. A. Knowles ..	13	13	0
John G. Talcott ...	276	0	0
Mrs. Charles T. Russ ..	207	0	0
Miss Grace G. Foss ...	27	10	0
Mrs. Frank G. Allen ..	13	12	0
,, Margaret L. Eddy ..	207	0	0
Miss Carrie L. King ..	455	6	0
,, C. A. Lathrop ...	27	10	0
Mrs. T. W. Woodside ...	13	13	0
Central Cong. Church Worcester, Mass. ...	690	0	0
Women's Guild, Manhattan Church, N.Y. City.	42	14	0
Florence A. Moore ...	57	3	0
Miss Louise C. Hazen ...	143	0	0
,, Clara E. Thomas ...	5	11	0
Mrs. Elizabeth C. Fisher...	143	0	0
Mary F. Hearst ...	12	14	0
Women's Mission Soc., Minn. and Friends $7...	24	5	0
Ida E. Sutherland ...	2	14	0
Louise C. Hazen ...	126	0	0
Mrs. Edw. H. Rogers ...	25	3	0
,, Catherine A. Dockery Pana Ill. ...	12	10	0
Miss Helen E. Goodenough ...	120	0	0
Mrs. T. T. Munger ...	126	0	0
,, Matilda M. Starkey .	25	3	0
Ree Heights S.D. ...	17	10	0
Aux. of W.B.M.I. Northfield Minn. ...	50	6	0
Miss Grace L. Spohr ...	5	0	0
Friend, Hartford Conn. ...	10	1	0
Miss Louise C. Hazen ...	126	0	0
Grace E. Potwin ...	25	3	0
1st C.C. Cliftondale Mass.	14	5	0
Woman's Aid Soc., Tourist C.C. Sea Breeze, Fla., by Mrs. L. A. Pierson ...	63	0	0
Miss Ruby B. Mansfield.	252	0	3
Woman's Guild Douglas Kans. ...	12	10	0
Friends, Howe, Ind. ...	252	0	0
Warner Check ...	2,519	15	0
N. M. C. Famine Com. ...	5,800	0	0
Miss Martha L. Sanford ..	10	10	0
Miss Louise C. Hazen ...	127	6	0
Miss Laura E. Hazen ...	2,033	10	0
Mrs. Emma C. Hutchinson ...	25	8	0
Mrs. E. B. Learoyd ...	12	12	0
Rev. Henry Fairbank ...	500	0	0
Chas. A. Loomis ...	393	0	0
Miss Louise C. Hazen ...	131	0	0
Miss E. B. Stone ...	262	0	0
Forest Central Ch. ...	56	5	0
Miss Anna C. Coulehan, Boulder ...	13	2	0
From Mr. and Mrs. C. E. Coulehan, Boulder ...	20	15	0
Mrs. Byron Bowen, Miss Anna Wright and Miss Grace Chapin C.C. Saxton's River St. ..	13	2	0
Cincular Y. P. S. C. E. Charleston S.C. ...	36	2	0
Miss Louise C. Hazen ...	228	0	0
.. A. B. P. Walley ...	36	8	0
1st Schwenkfelder Ch. Phila Pa ...	86	2	0
Mrs. Horace Norton ..	228	0	0
Y.P.S.C.E. Pittsfield Vt....	6	0	0
Solomon Davis ...	456	0	0
Helen H. Davis ...	11	6	0
Geo. A. Waterman, Miss I. A. Knowles and Sister W. Chelmsford...	57	0	0
Mrs. Emma C. Hutchinson	22	13	0
From Famine Com. ..	4,000	0	0
Y.P.S.C.E. Marlboro Conn. ...	33	0	0
Y.P.S.C.E. Peru Ill. ..	13	3	0
E. R. Gould ...	11	0	0
Y.P.S.C.E. Blackstone, Mass. ...	11	0	0
Y.P.S.C.E. Prescott Mass.	12	1	0
Jas. Ramage ..	11	0	0
Mrs. E. A. Follensbee ..	11	0	0
C. E. Coombs ..	15	6	0
Mary S. Parter and Rhoda J. Parter ...	22	0	0
Miss Grace G. White ...	33	0	0
Mr. and Mrs. E. M. Williams, and M. A. H. Chicago ...	165	0	0
Cong. Ch. Harber Me. ...	34	5	0
Geo. B. Woodward and Miss Alice Woodward..	22	5	0
Middle Dist. of Schwankfelder Ch. ..	170	10	0
Cecide F. Houghton ...	11	3	0
1st C.C. Hyde Park, Mass.	22	5	0
1st Ch. of Christ, New London Conn. ...	13	6	0
Asylum Hill C.S.S. Hartford Conn. ...	25	12	0
Record of Christian Work.	78	1	0
Arthur W. Kelly ...	4	8	0

DONATIONS—*continued*

FAMINE RELIEF FUND—*contd.*

	Rs.	A.	P.
Miss J. Roberts ...	45	0	0
From Orient C. C. Long Island, N.Y. ...	225	0	0
Y.P.S.C.E. Peru Vt. C.C. Lyson ...	11	4	0
Sunday Donors through R. A. Hume and through A. H. Clark ...	585	0	0
Through B.R.C.M. Famine Com. ...	1,000	0	0

REPORT OF THE TREASURER OF THE CENTENARY FUND OF THE AMERICAN MARATHI MISSION

October 1st 1918—September 30th 1919.

1. PASTORS' SUSTENTATION FUND

RECEIPTS

Balance on 1st Oct. 1918			
By Ry. Shares ..	8240	0	0
By War Loan Bonds ...	3000	0	0
,, Postal Cash Certificate (Rs. 400/-) ...	310	0	0
In Bank with Messrs. Thos. Cook & Son ...	280	3	9½
Cash in Hand ...	90	0	0
Total Rs.	11920	3	9½
From the Treasurer American Marathi Mission.	1382	8	0
Interest on Ry. Shares ...	386	0	0
Interest on War Loan ...	165	0	0
From Members of 1918 Joint Session through Mrs. H. Fairbank ...	90	4	0
Mrs. A. B. Miller through Dr. R. A. Hume ...	15	0	0
Mission Birthday Gifts:			
Bombay Church ...	58	15	0
Mr. J. M. Jacob ..	25	0	0
Dr. (Mrs.) G. Karmarkar .	15	0	0
Miss. F. Graham ...	10	0	0
Rev. A. S. Hilwale ...	11	0	0
Mr. and Mrs. Kamble, Lalitpur ...	10	7	0
Proprietor N. S. Press ...	5	0	0
Rev. J. F. Edwards ...	5	0	0
Mr. and Mrs. T. Buell ...	5	0	0
Miss. L. Bhore ...	5	0	0
Mr. C. M. John ...	5	0	0
Mr. and Mrs. B. G. Wagchoure ...	5	0	0
Mr. and Mrs. K. S. Gaikwad ...	5	0	0
Total Rs.	165	6	0
Ahmednagar 1st Church through Dr. Hume ...	17	3	6
Sholapur Church through Rev. L. H. Gates ..	14	0	0
Wai Church through Mrs. M. L. Sibley ...	5	0	0
Grand Total..	14160	9	3½

EXPENDITURE.

Grants from 1st Oct. 1918 to 30th Sept. 1919.			
Gungthadi Aikya, Vadala and Rahuri Sections ...	925	0	0
Kolgaon Aikya ...	531	8	0
Western Aikya, Parner ...	427	2	0
Sholapur Aikya for 9 months ...	228	0	0
Northern Aikya ...	144	0	0
Krishnathadya Aikya ...	106	8	0
Barsi for 3 months ...	15	0	0
Travelling expenses of a trustee Rev. T. Bhosle.	6	14	0
Postage, Stationery, conveyance and M. O. Commission ...	6	3	0
Bank charges Thos. Cook & Son ...	5	0	0
Cheque Book ...	3	2	0
Balance on 30th Sept. 1919			
By Ry. Shares ...	8240	0	0
,, War Loan Bonds ...	3000	0	0
,, Postal Cash Certificates (Rs. 400) ...	310	0	0
In Bank, Messrs. Thos. Cook & Son ...	155	14	8
Cash in Hand ...	56	5	7½
	11762	4	3½
Grand Total...	14160	9	3½

2. CENTENARY EVANGELISTIC FUND

RECEIPTS.

Balance 1st Oct. 1918			
By Ry. Shares ...	2000	0	0
In Bank ...	99	15	0
	2099	15	0
Interest on S.N. Ry. Shares	93	12	0
	2193	11	0

EXPENDITURE

For Evangelistic work to Dr. R. A. Hume ...	40	0	0
Balance on 30th Sept. 1919.			
By Railway Shares ...	2000	0	0
Cash in Hand ...	153	11	0
	2153	11	0
Grand Total...	2193	11	0

3. CENTENARY HIGHER EDUCATION FUND

Balance on 1st Oct. 1918.			
By S.N. Railway Shares...	1200	0	0
In Bank, Messrs. Thos. Cook & Son ..	170	4	4
Interest on Ry. Shares ...	56	4	0
	1426	8	4
Grand Total...	1426	8	4

EXPENDITURE NIL.

Balance of 30th Sept. 1919.			
12 S.N. Railway Shares ...	1200	0	0
In Bank ...	226	8	4
	1426	8	4
Grand Total Rs. ...	1426	8	4

T. Buell,
General Treasurer,
Am. M. M. C. Fund.

Audited and found correct,

12 Nov., 1919.
Byculla,
BOMBAY.

J. F. EDWARDS
V. S. GAIKWAD

We, the members of the American Marathi Mission, offer our sincere thanks to the Home Board for its unfailing interest and encouragement, and to all those who by their subscriptions, either through the Board or directly to the Field, have made it possible for us to carry on the vast work of the Mission throughout the past year. We are especially grateful that the Board has been able to grant increased appropriations for the year 1920 which will not only raise the salaries of our workers to a living wage but will allow of some intensification and expansion of the work.

The medical services rendered to our missionaries by Major Davenport Jones, I.M.S., Major Watson, I.M.S., Dr. Wanless, Dr. Greenfield and other doctors, are also gratefully aknowledged.

Name of Station or District	No. of Outstations.	When Established.	Population of Field.	* Foreign Missionaries.											Indian Workers.										The Church, S. S. and C. E.								
				Ordained.	Unordained.	Physicians (Men).	Physicians (Women).	Single Women.	Wives.	Summary.					Ordained Preachers.	Unordained Preachers.	Men Teachers.	Women Teachers.	Bible Women.	Other Workers.	Summary.					Places of Regular Meeting.	Organized Churches.	Churches Entirely Self-supporting.	Net Increase, 1918.	Sunday Schools.	Sunday School Membership.	C. E. Societies.	C. E. Membership.
										Men.	Women.	Total under Appointment.	Special Workers.							Men Workers.	Women Workers.	Total Workers.											
Bombay ...	1	1813	200,000	2	1	...	...	3	1	3	4	7	...	1	6	13	31	2	17	30	40	70	2	2	1	2	8	609	9	334			
Ahmednagar ...	3	1831	34,000	2	1	...	1	7	3	3	10	13	1	7	4	50	29	15	23	62	66	128	4	3	2	18	24	1,271	1	61			
† Parner ...	18	..	80,000	...	...	...	...	...	...	...	...	...	...	7	3	10	...	1	...	20	1	21	30	8	...	- 34	13	265	...	...			
† Kolgaon ...	13	1857	55,000	...	...	...	...	...	...	...	...	...	...	4	7	17	1	5	...	28	6	34	19	6	...	50	13	320	...	...			
† Jeur ..	10	1888	18,000	...	...	...	...	...	...	...	...	...	...	3	3	11	...	1	3	17	4	21	11	7	...	11	10	365	4	30			
Vadala ..	43	1857	60,000	1	...	...	...	...	1	1	1	2	...	8	1	57	7	10	3	69	17	86	42	15	1	- 5	45	1,409	2	187			
Rahuri ..	25	1860	75,000	1	...	1	...	...	1	1	1	2	...	4	8	30	5	4	2	43	10	53	36	10	1	18	39	1,320	2	178			
Sirur ..	11	1841	123,000	2	...	...	...	...	1	2	1	3	...	2	4	18	7	5	4	28	12	40	20	4	1	5	15	357	3	140			
Satara ..	5	1849	650,000	...	...	...	...	2	...	...	2	2	...	2	3	9	13	1	...	14	14	28	2	2	1	- 7	5	257	2	23			
Wai ..	6	1892	102,000	...	1	1	1	2	1	1	3	4	...	1	4	10	9	4	3	17	14	31	1	1	1	- 7	12	490	3	60			
Sholapur ..	7	1862	300,000	3	...	...	...	3	3	3	6	9	2	5	4	33	31	6	13	52	40	92	6	5	1	34	16	600	13	423			
Barsi ..	8	1912	218,000	1	...	...	...	...	1	1	1	2	...	...	5	4	1	5	...	9	6	15	12	4	...	41	16	425	2	30			
Missionaries on furlough ..	...	...	...	2	1	...	1	1	3	3	4	7	...	...	...	...	...	...	...	...	...	...	...	...	..	...	...	...	...	...			
Totals for 1919..	150	...	1,915,000	14	4	2	3	18	15	18	33	51	3	44	52	262	134	59	68	389	230	619	185	67	9	126	216	7,688	41	1,466			
Totals for 1918..	152	...	1,715,000	12	4	2	3	16	15	16	31	47	3	43	58	286	112	65	94	432	223	655	197	67	9	- 261	194	5,893	45	1,428			

* Some missionaries will be counted in more than one column.
† These districts are supervised from Ahmednagar.

II. CHURCH STATISTICS FOR THE YEAR 1919.

Local Unions.	Names of Churches.	Year of Organization.	Pastors and others in charge of Churches at the end of the Year.	Communicants.															Baptized Children.		No. of Catechumens.	Total of Christian Community (Communicants, baptized children and Catechumens).	No. of literate persons.	No. of places of regular meeting.	Villages in which Christians live.	Contributions.		
				No. at beginning of year.	Added during year.				Removed during year.					No. at end of year.												For Church expenses.	For other work.	
					Confession.									Male.	Female.	Total.	Baptized during year.	No. now on roll.										
					From baptized children.	From non-Christians.	Total by Confession.	By letter.	Total received.	Dismissed by letter.	Died.	Excommunicated.	Struck off for absence.	Total removed.														
																										Rs.	Rs.	
Bombay	Bombay ...	1827	Rev. John Malelu ...	342	6	...	6	14	20	3	9	...	7	19	187	156	343	12	221	36	600	465	2	3	1,610	500		
	Lalitpur ...	..	Mr. M. B. Kamble ...	18	...	2	2	...	2	...	1	...	...	1	9	10	19	4	21	5	45	9	..	2	25	...		
Northern	Ahmednagar First ...	1833	Rev. V. R. Chandekar ...	1243	30	..	30	16	46	14	7	...	...	21	557	711	1268	8	452	..	1,720	1,100	3	...	1,282	220		
	,, Church of the Lamb.	1892	Rev. V. S. Makasare ...	126	..	...	...	8	8	...	2	..	13	15	72	47	119	15	26	18	163	100	1	5	390	..		
	Shendi ...	1888	Rev. Anaji Kshirsagar ...	38	2	1	3	5	8	...	4	...	...	4	20	22	42	5	39	3	84	39	2	3	19	..		
	Jeur ...	1888	,, B. P. Umap ...	51	...	...	...	...	...	...	2	...	1	3	35	13	48	1	39	6	93	35	1	1	21	..		
	Vadgaon ...	1888	,, R. D. Gaikwad ...	60	..	4	4	..	4	..	2	..	..	2	23	39	62	4	41	3	106	28	1	2	30	..		
	Pimpalgaon ...	1892	,, B. G. Bhingardive ...	45	..	3	3	2	5	..	..	..	..	..	28	20	48	..	49	6	103	34	2	2	27	..		
	Bahirvadi ...	1896	,, B. G. Bhingardive ...	77	1	1	2	..	2	...	5	2	..	7	46	26	72	2	31	15	118	40	2	4	22	..		
	Savedi ...	1901	Jeur Committee ...	33	...	...	...	1	1	...	2	..	...	2	12	20	32	1	32	5	69	22	1	2	23	..		
	Dongargan ...	1914	,, ,, ...	74	1	9	10	..	10	...	5	...	...	5	44	35	79	8	16	4	129	30	2	2	15	..		
	Astegaon ...	1908	Rev. B. P. Umap ...	40	...	4	4	2	6	...	...	...	...	...	27	19	46	3	17	7	70	4	2	2	..	..		
Western	Sirur ...	1855	Rev. S. R. Dongre ...	146	...	...	...	13	13	1	5	...	...	6	78	75	153	6	89	120	362	275	7	8	612	31		
	Pimpalner ...	1902	Laxmanrao Shinde ...	30	...	3	3	...	3	...	...	...	...	2	17	14	31	..	9	37	77	9	3	3	...	..		
	Palwa ...	1908	M. Y. Khisty ...	53	...	3	3	...	3	...	...	..	..	2	36	18	54	3	38	35	127	25	5	6	...	..		
	Ranjungaon ...	1913	Jayawantrao Kasote ...	33	...	3	3	...	3	...	...	..	..	7	39	40	79	..	12	25	146	30	5	7	...	..		
	Parner ...	1856	Rev. R. R. Suryavanshi	31	...	...	...	...	...	...	...	..	..	...	19	12	31	..	21	15	67	22	2	4	42	..		
	Jambgaon ...	1879	,, B. S. Hivale ...	79	...	...	...	...	...	9	...	6	15	51	13	64	..	38	21	123	38	7	7	69	..			
	Hingangaon ...	1888	,, R. M. Londhe ...	100	2	6	8	...	8	2	3	..	8	13	58	37	95	..	46	20	161	35	1	5	45	..		
	Kanhur ...	1888	,, B. B. Gorde ...	61	...	3	3	...	3	...	1	..	1	40	23	63	..	24	10	97	12	3	7	62	..			
	Dhavalpuri ...	1892	Mr. K. A. Bhosle ...	60	...	...	...	...	...	...	...	..	..	...	41	19	60	..	29	15	104	20	3	3	19	..		
	Hanga ...	1897	Rev. L. S. Hivale ...	106	..	1	1	...	1	...	3	...	..	3	68	36	104	4	52	6	162	39	2	6	118	..		
	Nimbalak ...	1908	Rev. Y. T. Sonavane ...	95	...	6	6	...	6	...	...	...	...	...	55	46	101	3	57	15	173	8	4	4	28	..		
	Chas ...	1911	,, T. B. Gaikwad ...	83	...	...	...	...	...	6	...	14	20	37	26	63	4	21	25	109	15	3	4	42	..			

Kolgaon	Mirajgaon	...	1893	,,	B. V. Bhosle	...	54	...	4	1	...	1	...	...	...	...	...	...	22	59	2	33	19	103	18	3	3	..	..
	Hivre	...	1900	,,	V. C. Uzagare	...	70	...	28	28	...	28	...	1	...	6	7	65	26	91	9	46	28	165	22	3	3	..	..
	Valki	...	1900	,,	V. C. Uzagare	...	64	...	1	1	...	1	..	1	...	...	1	43	21	64	2	33	26	123	14	1	3	..	..
	Ralegan	...	1913	,,	E. S. Ghodake	...	52	...	3	3	2	5	...	...	..	...	...	34	23	57	6	40	18	115	15	2	5	..	..
Krishnathadi (Godavari Valley, *i.e.*, Rahuri & Vadala)	Khokar	...	1855	Rev.	R. Gorde	...	66	...	10	10	11	21	...	...	...	...	..	55	32	87	5	53	30	170	30	3	10	2	..
	Shingve Naik	...	1855	,,	R. Bandelu	...	83	...	...	...	...	...	...	4	...	...	1	41	38	79	4	118	15	212	21	3	4	30	...
	Rahate	...	1858	,,	G. Lokhande	...	152	11	8	19	3	22	...	6	...	4	10	96	68	164	5	91	40	295	75	5	8	..	..
	Vambori	...	1860	,,	R. Bandelu	...	69	...	3	3	...	3	...	14	..	..	14	32	26	58	21	120	120	298	55	5	1	8	..
	Rahuri	...	1861	,,	W. O. Ballantine	...	256	...	...	...	...	...	3	5	1	...	9	133	114	247	6	245	40	532	329	3	5	..	..
	Katarad	...	1886	,,	R. Bandelu	...	40	...	9	9	...	9	...	...	...	...	...	25	24	49	1	36	25	110	7	1	3	4	..
	Bahamni	...	1899	,,	R. Bandelu	...	113	...	...	...	...	...	..	10	4	..	14	47	52	99	..	35	7	141	30	2	2	14	..
	Baragaon Nandur	...	1900	Mr.	D. Salve	...	56	...	5	5	...	5	..	1	..	...	1	32	28	60	8	70	18	148	15	1	1	22	..
	Belapur	...	1901	Rev.	R. Gorde	...	123	...	11	11	4	15	7	4	...	...	11	65	62	127	..	102	73	304	55	3	15	..	..
	Chitali	...	1914	,,	G. Lokhande	...	142	11	6	17	5	22	..	16	...	...	16	96	52	148	15	78	30	256	56	3	6	..	..
	Chanda	...	1856	Rev.	B. M. Ankaipagar		120	...	3	3	2	5	..	1	1	12	14	57	54	111	..	71	14	196	25	3	3	79	..
	Pachegaon	...	1858	,,	K. R. Hivale	...	88	...	...	...	...	...	..	2	...	...	2	39	47	86	..	56	15	157	25	1	2	71	..
	Dedgaon	..	1858	,,	T. S. Dethe	...	368	...	6	6	..	6	..	3	1	..	4	186	184	370	5	329	40	739	256	9	10	142	..
	Shingave Tukai	...	1869	,,	B. M. Ankaipagar		181	...	...	...	...	...	...	...	..	7	7	99	75	174	...	99	..	273	30	2	5	47	..
	Karajgaon (Sonai)	..	1874	,,	K. R. Hivale	...	107	1	...	1	2	3	...	...	...	...	...	58	52	110	..	65	44	219	30	1	7	25	..
	Javkheda	...	1887	,,	J. G. Hivale	...	342		34	34	2	36	...	19	...	...	19	182	177	359	61	213	32	634	50	3	22	33	.
	Vadala	...	1890	,,	J. S. Rahator	...	375	...	...	...	...	...	...	20	...	...	20	168	187	355	1	132	40	527	327	3	3	561	.
	Mukindpur	...	1893	,,	J. C. Salve	...	74	...	...	...	...	...	..	2	...	...	2	36	36	72	1	84	50	206	25	4	6	57	..
	Avhana	...	1896	,,	J. G. Hivale	...	249	...	8	8	1	9	...	...	...	...	...	111	117	228	...	176	10	444	40	3	22	57	..
	Nevasa	...	1901	,,	J. C. Salve	...	104	...	...	...	...	...	...	...	...	...	...	43	61	104	...	104	45	253	30	2	10	57	...
	Kharwandi	...	1902	,,	K. R. Hivale	...	34	...	...	...	...	...	...	2	...	...	2	17	15	32	..	8	4	44	10	1	1	22	..
	Khavata	...	1903	,,	B. M. Ankaipagar		44	...	...	...	2	2	...	1	...	...	1	31	14	45	..	31	11	87	12	1	1	35	.
	Pimpri	...	1911	Mr.	S. Garud	...	318	...	...	...	...	...	...	...	...	...	...	186	132	318	...	309	100	727	20	9	14	244	..
	Tamaswadi	...	1912	Rev.	K. R. Hivale	...	87	...	...	...	...	...	...	...	...	...	...	45	42	87	...	64	6	157	4	1	4	14	..
	Bhenda	...	1914	,,	T. S. Dethe	...	57	...	...	...	6	6	...	1	...	...	1	35	27	62	...	14	12	88	26	3	3	17	..
Krishnathadi	Satara	..	1855	Miss	B. Nugent	...	79	9	1	10	4	14	9	6	3	3	21	33	39	72	8	47	1	120	100	1	1	43	485
	Koregaon	...	1904	Rev.	G. T. Gaikwad	...	18	...	...	...	...	...	...	...	...	10	10	4	4	8	...	11	2	24	8	1	5	101	..
	Wai	...	1872	,,	K. H. Gaikwad	...	104	3	...	3	...	3	...	...	...	...	...	43	64	107	4	113	34	254	209	1	9	526	282
Sholapur	Sholapur	...	1864	Rev.	T. S. Bhonsle	...	715	32	9	41	3	44	5	7	..	..	12	339	408	747	11	519	160	1,426	440	5	7	1,408	102
	Angar	...	1886	,,	D. V. Bhambal	...	48	...	...	...	2	2	...	...	...	2	2	25	23	48	...	18	6	72	18	3	7	10	..
	Madha	...	1886	,,	D. V. Bhambal	...	35	...	...	...	...	...	...	...	...	2	2	19	14	33	...	11	3	47	9	1	5	..	..
	Shetphal	...	1886	,,	D. V. Bhambal	...	14	...	...	...	...	...	2	...	...	1	3	6	5	11	..	19	7	37	4	1	2	..	..
	Sholapur, Lepers	...	1901	Mr.	B. A. Ohol	...	24	...	7	7	...	7	...	...	...	...	...	16	15	31	..	..	20	51	16	1	1	77	10
	Dhotre	...	1874	,,	C. B. Chakranarayan		40	...	7	7	4	11	1	1	1	..	3	21	27	48	5	32	..	80	18	3	7	3	18
	Padoli Watwati	...	1875	,,	P. M. Randive	...	98	.	15	15	21	36	1	5	4	2	12	57	65	122	12	85	6	213	64	5	17	8	22
	Manjari	...	1902	,,	Y. S. Navagiri	...	28	...	13	13	..	13	...	1	..	..	1	21	19	40	5	16	..	56	10	2	8	4	13
	Barsi	...	1918	Rev.	R. S. Rose	...	17	...	...	..	1	1	4	...	...	..	4	6	8	14	4	14	..	28	18	5	1	44	36
					Totals for 1919		8331	102	261	370	136	506	52	213	17	98	380	4410	4047	8457	321	5323	1680	15,470	5,002	188	353	8,266	1,719
					Totals for 1918		8592	119	211	330	54	384	63	409	11	102	645	4348	3983	8331	392	5254	1685	15,270	4,483	192	353	11,485	2,631

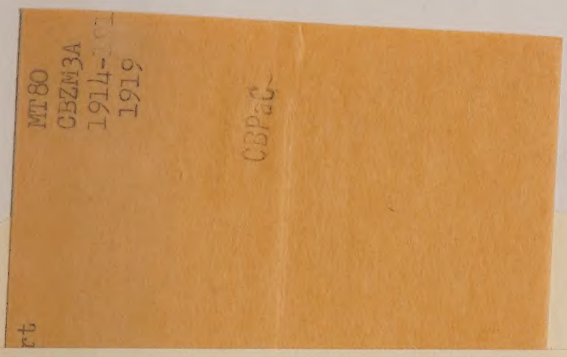
III. EDUCATIONAL STATISTICS FOR 1919.

NAMES OF INSTITUTIONS OR DISTRICTS	Theological and Training Schools	Students	Secondary				Primary				Kindergarten				Industrial			Total Pupils in Schools						Boarding Pupils	Others under Instruction	Grand Total under Instruction	Amount of Fees	Amount of Government Grants
			No. of Schools	Boys	Girls	Total Pupils	No. of Schools	Boys	Girls	Total Pupils	No. of Schools	Boys	Girls	Total Pupils	No. of Schools	Total Pupils	Pupils not enrolled in other Schools	Christian Pupils		Non-Christian Pupils		Total Boys	Total Girls					
																		Boys	Girls	Boys	Girls							
																											Rs.	Rs.
Bombay—High School ..	..	..	1	64	21	88	1	70	52	122	1	17	17	34	..	..	..	78	83	73	10	151	93	169	...	244	5,960	3,446
,, School for the Blind ..	..	..	..	..	..	..	1	10	18	28	..	..	..	..	..	13	13	14	24	2	1	16	25	41	...	41	..	2,975
,, Clarke-Abbott School ..	..	..	..	..	..	..	1	67	...	67	..	..	..	..	..	..	..	38	..	29	..	67	..	40	...	67	1145	..
,, Day Schools ..	..	..	..	..	..	..	7	221	95	316	..	41	30	71	..	..	..	3	6	259	119	262	125	..	...	387	..	1,544
Ahmednagar—Divinity College ..	1	10	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	10	..	..	..	10	..	..	...	10	..	..
,, Union Training School ..	1	45	..	..	..	..	1	122	1	123	..	..	..	..	..	..	..	150	1	17	..	167	1	56	...	168	..	3,814
,, High School ..	..	..	1	329	1	330	1	151	2	153	..	..	..	..	..	..	..	150	3	330	..	480	3	80	...	483	4,252	4,500
.. Sir D. M. Petit School ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	72	72	48	16	6	2	54	18	10	...	72	..	2,893
.. Girls' High School ..	..	..	1	..	118	118	1	..	129	129	1	6	47	53	1	81	34	6	318	..	10	6	328	182	15	349	144	4,719
.. Bible Training School ..	1	6	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	6	..	..	..	6	4	2	8	..	..
,, Nurses' Training Class ..	1	11	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	11	..	..	..	11	..	8	19	..	..
.. Day Schools ..	..	..	..	..	..	..	8	106	269	375	..	..	..	..	..	..	..	22	19	84	250	106	269	..	5	380	..	1,050
Parner Village Schools ..	..	..	..	..	..	..	9	138	48	186	..	..	..	..	..	..	..	32	24	106	24	138	48	48	15	201	604	123
Kolgaon Village Schools ..	..	..	..	..	..	..	14	329	51	380	..	..	..	..	..	..	..	52	30	277	21	329	51	..	...	380	..	598
Jeur Village Schools ..	..	..	..	..	..	..	10	182	78	260	..	..	..	..	..	..	..	47	42	135	36	182	78	..	42	302	..	385
Vadala Station Schools ..	..	..	1	65	..	65	2	53	69	122	1	22	30	52	..	..	..	101	64	39	35	140	99	122	...	239	747	1,587
,, Village Schools ..	..	..	..	..	..	..	43	791	328	1119	..	..	..	..	..	..	..	324	204	467	124	791	328	..	...	1119	..	1,856
Rahuri Station Schools ..	..	..	1	42	19	61	2	63	59	122	1	20	32	52	..	..	..	87	104	38	6	125	110	120	36	271	125	1,805
.. Village Schools ..	..	..	..	..	..	..	25	494	153	647	..	..	..	..	..	..	..	175	70	319	83	494	153	..	...	647	..	1,200
Sirur Station Schools ..	..	..	2	29	14	43	2	50	36	86	1	35	38	73	1	68	1	94	71	21	17	115	88	198	16	219	539	1,776
.. Village Schools ..	..	..	..	..	..	..	7	101	24	125	..	..	..	..	..	..	..	7	5	94	19	101	24	..	...	125	..	161
Satara Station Schools ..	..	..	1	10	17	27	1	41	8	49	1	31	9	40	..	..	..	34	26	48	8	82	34	52	...	116	136	401
,, Common Schools ..	..	..	..	..	..	..	5	114	92	206	..	..	..	..	..	..	..	47	..	67	92	114	92	..	...	206	..	244
Wai Station Schools ..	..	..	..	..	..	..	1	55	19	74	1	19	8	27	..	..	..	29	20	45	7	74	27	33	...	101	6	315
,, Common Schools ..	..	..	..	..	..	..	9	124	146	270	..	..	..	..	..	..	..	3	4	121	142	124	146	..	...	270	..	788
Sholapur Boys' School ..	..	..	1	13	..	13	1	100	..	100	..	..	..	..	1	60	..	89	..	24	..	113	..	60	...	113	..	1,475
.. Girls' School ..	..	..	..	..	..	..	1	..	95	95	..	..	..	..	..	..	..	..	93	..	2	..	95	85	7	102	..	689
.. Kindergarten ..	1	12	..	..	..	..	..	..	..	..	1	44	50	94	..	..	..	43	62	1	..	44	62	12	...	106	90	299
.. Settlement Training School ..	..	..	..	..	..	..	2	332	391	723	..	..	..	..	..	..	..	..	..	332	391	332	391	..	...	723	..	..
.. Common Schools ..	..	..	..	..	..	..	13	259	118	377	..	..	..	..	..	..	..	11	6	248	112	259	118	..	...	377	..	948
Barsi Common Schools ..	..	..	..	..	..	..	5	121	46	167	..	..	..	..	..	..	..	25	16	96	30	121	46	..	27	194	..	141
Totals for 1919 ..	5	84	9	552	193	745	173	4094	2327	6421	8	235	261	496	4	294	120	1719	1328	3278	1511	4997	2869	1312	173	8039	13,748	39,832
Totals for 1918 ..	5	103	9	516	190	706	172	3717	2150	5867	10	254	276	530	6	362	197	1856	1357	2812	1372	4668	2729	982	198	7595	12,151	48,990

DATE DUE

GAYLORD			PRINTED IN U.S.A.

GTU Library
3 2400 00721 9649



American Marathi mission. Report MT80
CBZM3A
1914-
1919

GTU Library
2400 Ridge Road
Berkeley, CA 94709
For renewals call (510) 642-2500
All items are subject to recall